SPIRIT

OF THE

OLD DIVINES

SPIRIT OF

THE OLD DIVINES.

SPIRIT

OF

THE OLD DIVINES.

1st series.

EDINBURGH:
WILLIAM P. NIMMO.
1864.

PREFACE.

THE object of this small volume is to present to the piously inclined a manual of devotion derived from sources which are now all but shut to the ordinary reader. It is universally acknowledged that the old divines of the sixteenth and seventeenth centuries, who derived their fires from the altars erected by the maintainers of spiritual independence and the Covenant, exhibit a fervour and a noble eloquence which have seldom been attained in later times. It may also be truly said for them, that, unswayed by any mere

unsolicitous of external col
effect to what is in itself th
of man's eternal hopes. N
overlook in those vigorou
that quaint peculiarity of
clothing their ideas in what
call an antiquated dress, has
to a reader of our day that
tural pictures of Italy prese
amateur.

The compiler has so se
tracts as to shew the chief
of the different writers, and
to form pleasant and, it m

CONTENTS.

JOHN KNOX.

JOHN KNOX was a native of Gifford, in East-Lothian, where he was born in 1505. After attending the grammar school of Haddington, he was sent to the University of Glasgow, and in due time was ordained to the priesthood; but by degrees he pronounced scholastic theology as unsound, and at last made a formal avowal of Protestantism in the year 1542. After the murder of Cardinal Beaton, Knox repaired to St Andrews, where the castle was still held by the conspirators; and finding himself in safety, he taught the new faith, exercised the functions of a Christian pastor, and for the first time publicly in Scotland dispensed the sacrament of the Lord's supper after the primitive and Protestant form. Upon the reduction of the castle by Regent Arran, he

he was liberated, and repaired to Eng
Thereafter he was sent by Cranmer to p
in Berwick. Having remained there fo
years, he was cited by Tonstall, Bish
Durham, to Newcastle, on which occ
he increased a growing fame by one
bold vindications, with the result of
appointed one of King Edward's chap
On the death of Edward, and the acc
of Mary, Knox left the capital, and pre
in various parts of the country. Abou
time he married, at Berwick, Marjory I
to whom he had been long attach
union, the early happiness of whicl
interrupted by the daily-increasing d
of the Reformer; nor was it long

Berwick, went forth upon a course of preaching, in which he was favoured by a high and widespread patronage, till his career was temporarily checked by an order to sist himself before a convention of the clergy in Edinburgh. This summons was set aside; and as he was about that time appointed pastor of the English Church in Geneva, he repaired thither with his family. It was during a two years' residence there, that Knox and the English exiles completed the English version of the Scriptures, commonly called the Geneva Bible. Meanwhile, changes favourable to the Reformation had been taking place in Scotland, and Knox having been invited to return, left Geneva, and landed at Leith in 1559. The news of his arrival alarmed the priesthood, and he was almost immediately pronounced an outlaw; but Knox was now fearless, and, joining with his brethren, he repaired to Perth, where he preached with such zeal against idolatry, that the mob became excited, and committed those ravages on the churches which have been untruly attributed to design on his part. The court and the Church parties now came to be arrayed in hostile attitude against each

ister of the city, be
mally ordained in 1560.
with ceaseless zeal the w
ation. A confession had be
up,—the well-known Book
as added, and the first Ge
y of the Church of Scotland
inburgh on 21st November 1
his prosperity was interrupte
al of Queen Mary, who was
ve that Knox was the great s
k in the way of the schemes
her. Knox was called before he
ult of these meetings was on
avation of the differences, and
rmer continued his sermons, w
o bold and defiant, that he was
for high treason, a charge of whi
acquitted. In the midst of all the
sions Knox

riage of the Queen with Darnley down to the assassination of the regent; yet this latter event, and his own numerous anxieties, preyed upon his constitution, till he was struck with apoplexy in October 1570. Meanwhile the Queen's party gained strength, and when the civil war broke out, Knox retired to St Andrews, only again, however, to return to the city, and resume his fiery denunciations with all the vigour of his early days. Among these is to be remembered his grand declamation on the occasion of the massacre of St Bartholomew. Some short time afterwards sickness seized his emaciated frame, and after a brief period of debility he died on 24th November 1572. Two days afterwards he was buried in St Giles, having had pronounced over him the epitaph of Morton, "There lies he who never feared the face of man."

The Necessity of Prayer.

How necessary is the right invocation of God's name, otherwise called perfect prayer, becometh no Christian to misknow, seeing it is the very branch which springeth forth

he is reputed for no Christia
fore, a manifest sign it is,
prayer are always negligent
nothing of perfect faith. F
without heat, or the burnin
light, then true faith may be
prayer.

What Prayer i

Who will pray must know
that prayer is an earnest a
ing with God, to whom
miseries, whose support and
and desire in our adversitie
laud and praise for our bene
that prayer containeth the e
dolours, the desire of God's d
praising of His magnificent

all the contents thereof, to whom assist and serve a thousand thousand of angels, giving obedience to His eternal Majesty, and speaking unto Him who knoweth the secrets of our hearts, before whom dissimulation and lies are always odious and hateful, and asking that thing which may be most to His glory and to the comfort of our conscience. But diligently should we attend, that such things as may offend His godly presence to the uttermost of our powers may be removed. And, first, that worldly cares and fleshly cogitations, such as draw us from contemplation of our God, may be expelled from us, that we may freely, without interruption, call upon God. But how difficult and hard is this one thing in prayer to perform, knoweth none better than such as in their prayer are not content to remain within the bonds of their own vanity, but, as it were ravished, do intend to a purity allowed of asking not such things as the foolish reason of man desireth, but which may be pleasant and acceptable in God's presence. Our adversary Satan, at all times compassing us about, is never more ready than when we address and bend ourselves to prayer. Oh, how secretly and sub-

... have to do, so that
we in all reverence should s
find our hearts talking witl
the world, or with the foolish
our own conceit.

How the Spirit maketh Int

Without the Spirit of God
infirmities, mightily making
us with unceaseable groans, \
expressed with the tongue, t
of anything we can desire acc
will. I mean not that the H
mourn and pray, but that He
minds, giving unto us a desir
pray, and causeth us to mou
extracted or pulled therefrom

Why we should Pray, and also understand what we do Pray.

Men will object and say, although we understand not what we pray, yet God understandeth who knoweth the secrets of our hearts; He knoweth also what we need, although we expose not or declare not our necessities unto Him; such men verily declare themselves never to have understanding what perfect prayer meant, nor to what end Jesus Christ commandeth us to pray; which is, first, that our hearts may be inflamed with continual fear, honour, and love of God, to whom we run for support and help whenever danger or necessity requireth; that we so learning to notify our desires in His presence, He may teach us what is to be desired, and what not; secondly, that we knowing our petitions to be granted by God alone, to Him only must we render and give laud and praise, and that we, ever having His infinite goodnes fixed in our minds, may constantly abide to receive that which with fervent prayer we desire.

Why God deferreth our Prayer.

For sometime God deferreth or prolong-

[illegible] from us at
with more gladness we m
which with long expectation
that thereby we, assured of
vidence, so far as the infirm
and corrupt, and most weal
mit, doubt not but His me
relieve us in most urgent n
treme tribulation.

Private Pray

Private prayer, such as m
unto God by themselves, req
place, although that Jesus C
eth, when we pray, to enter ir
and to close the door, and
unto our Father, whereby H
should choose for our pray
as might offer least occasion

sometime in the temple, and in the garden. And Peter coveteth to pray on the roof of the house; Paul prayed in prison, and was heard of God; who also commandeth men to pray in all places, lifting up unto God pure and clean hands, as we find that the prophets and most holy men did wheresoever danger or necessity required.

Where constant Prayer is, there the petition is granted.

Let no man think himself unworthy to call and pray to God, because he hath grievously offended His Majesty in times past, but let him bring to God a sorrowful and repenting heart, saying, with David, "Heal my soul, O Lord, for I have offended against thee. Before I was afflicted I transgressed, but now let me observe thy commandments." To mitigate or ease the sorrows of our wounded conscience, two plasters hath our most prudent Physician provided to give us encouragement to pray—notwithstanding our offences committed, that is a precept and a promise. The precept and commandment to pray is universal, frequently repeated and inculcated in God's Scriptures,—"Ask, and

[illegible] that ye pray ever witho
"Make deprecations unceasa
thanks in all things." Whi
ments whoso contemneth or c
equally sin with him who dot
this commandment, Thou sha
a precept negative; so, Thou
a commandment positive, and
equal obedience to all His co
. . . . To this commandment
most undoubted promise: "
shall receive; seek, and ye shal
by the prophet Jeremiah, God
shall call upon me, and I shal
"Ye shall seek, and shall find
Isaiah He sayeth: "May the
his natural son, and the mothe
her womb? and although they
I not forget such as call upo

should not think God to be absent or not to hear us, accuseth Moses, saying, "There is no nation that have their gods so adherent or near unto them as our God who is at present at all our prayers." Also the psalmist: "Near is the Lord to all who call upon him in verity." And Christ sayeth, "Wheresoever two or three are gathered together in my name, there am I in the midst of them."

The Necessity of a Mediator.

Seeing no man is himself worthy to compear or appear in God's presence, by reason that in all men continually resteth sin, which by the self doth offend the majesty of God, raising all debate, strife, hatred, and division betwixt His inviolable justice and us; for the which, unless satisfaction be made by another than by ourselves, so little hope resteth that anything from Him we can attain that no surety from Him may we have at all. To exempt us from this horrible confusion our most merciful Father hath given unto us His only-beloved Son to be unto us justice, wisdom, sanctification, and holiness. If in Him we faithfully believe, we are so clothed that we may with boldness compear

r Mediator, that same we
assuredly. Here is manifest,
: observed, that without our
peaker, and peacemaker, we
prayer; for the annealing of suc
out Jesus Christ is not only
they are odious and abominab
l; which thing, to us in the
esthood, most evidently was p
l declared; for as within the
ctorum, that is, the most holy
red no man but the high priest:
all sacrifices offered by any oth
iests only provoked the wrath of
e sacrifice maker, so who doth
ter into God's presence, or to m
ithout Jesus Christ, shall find
arful judgment.

ROBERT ROLLOCK.

ROBERT ROLLOCK was born in 1555. He was nearly related to the noble family of Livingstone. Having attended the grammar-school at Stirling, he was in due time entered at the College of St Andrews, where he took his degree, at the age of twenty-three. Almost immediately after, he gave evidence of the great success of his studies, and his superiority over his compeers, by obtaining the appointment to the professorship of theology. About that time Edinburgh had got granted to her the charter by King James for founding a university in the metropolis, and such was the estimation in which the young professor at St Andrews was held, that he was selected by the magistrates to undertake the charge of opening the new institution in the

perform in his own person the
principal and professor. The
only one class of not more th
students, to whom the prof
lectures, comprehending a cu
sciences as known at that tim
was his principal study, and
among the divines of the da
theological knowledge, but o
in the pulpit. It was said
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

addressed some statements to the king, adjuring him to stand by the Church. Rollock died in 1598 in the forty-third year of his age,—an event which produced such a sensation in Edinburgh, where he was exceedingly beloved as the people's spiritual father, that his funeral was attended by almost all the respectable inhabitants of the city.

A Sleeping Conscience.

O fool, what is thy life when thou hast lost sense and conscience? The senses whereby men properly live are not so much these outward senses, as tasting, touching, hearing, seeing, and smelling, as the feeling of that inward conscience; so if once thou lose that inward feeling, thou art no better than a beast, for they have all those outward senses. What better art thou than dead? No, the carrion is not so dead as thou when thou art past feeling. But yet there is worse. Well were it for a senseless man to live in security, that that conscience should sleep; but mark, that same conscience that before was a counsellor, telling thee what was right and wrong, what thou shouldst do, and

yet it will not sleep for ever. [illegible]
that have a sleeping conscience, t
not sleep for aye, but it shall come
terriblest face that ever was ere a
The face of the Burrio was never
as thy conscience when it comes
tear thee, rend thee, and draw in
miserable soul. Howbeit wicked
while will be busy playing, riding,
ning, to get the tormentor at rest
thee, that if the Lord have not m
thee, it shall waken so that it s
sleep again, and never let thee res
all the torments in the world, th
the torment of the conscience.

The Heart's Malice against the C

No peace for the wicked; sleep
will, they shall be awakened. Ar

dwelleth in thine heart since that fall, and that is a bitterness and malice of thine heart; there is such a gall of bitterness that if there were no more to stay them, it is enough. . . . . So I cannot pass by this, but in these words I must mark the striving of the poor conscience: albeit it be once dumb, yet it will come again and say, "O miserable man, thou art gone too far in this evil action; repent." As the natural conscience is a continual torture, so it will cleave unto him and will not leave him. Brethren, as the conscience is an admonisher, so it cleaveth fast, and no man will get it extinguished. Albeit the loon will strive to shake it off, yet it will stick to him and whisper to him; but after it be once changed from an admonisher to a tormentor, when thou hast tempted it, if it stack to thee before, it will stick a hundred times sorer, and shall fasten itself on thy miserable soul, so that if thou would hang thyself to escape, yet the torment will never die out. Well, shake on, and contemn her; she shall come to be the terriblest sight that ever was; and if thou gettest no mercy, she shall be thine everlasting tormentor for ever and ever.

man to disannul it. If God shall sa
shall not be one bone of my
broken ;" great Cæsar and all th
the earth, the King of Spain and
and all their adherents, shall not l
do the contrary ; so in the midst
and danger, let us depend upon
dence of God, and say, "Lord, if
said otherwise than these men's
are, I will not be afraid for them
they are not able to do anythin
Thy providence, and so, Lord, I le
Thy providence, and am content
will." So in those miserable days
lean to God, and we shall see the
prises of men vanish away like smo
shall see the wicked to be made sp
all the world.

and go round about them all, so that no sinner hath occasion to despair of mercy and of grace. I doubt not there is none of us all but we will condemn the Jews, and will find fault with the malice of this people. But look to thyself, whilst as thou condemnest them, that thou disfigure not thine own face and condemn thine own self. Are there none in this land who have put hand on Jesus that died for them, as surely as ever the Jews did? Who dare cleanse themselves? Thou darest not say but thou hast pierced the Lord either one way or other. There is not a sin thou committest but therewith thou hast pierced the Lord. Hast thou opposed thyself to the truth and persecuted the gospel? then thou hast pierced Christ. Hast thou persecuted the Church of Christ, and troubled His members on the earth? thou hast pierced the Lord; for He cries out, "Saul, Saul, why persecutest thou me?" Hast thou been given over to thy lusts and led a wicked life? I say if thou be of any of these ranks,—if thou gainstandest His truth, persecutest Him in His members, or by thy evil life,—protest as thou wilt, thou hast pierced Him as well as the Jews, and thou

except the Lord of His mer
grace to repent.

All was Ended when Chr

Jesus said, "It is finished,"-
wearisome work is now put t
the ransom is paid, now the wc
tion is ended. Brethren, tha
derstand this, the Lord, when
garden, had two works. Th
buy heaven, to conquer life
second, to put us in possessic
first work He began in the fi
His conception, and continu
that time to that moment He
spirit to the Father. Now th
ended, He proclaims on th
out in the audience of them all
them and, "It is finished." Th

heaven, life, and glory are conquered again to the lost world. Thou needst not to give one penny out of thy purse to heaven.

The Cup of Affliction.

By the cup we understand a measure of affliction that the Lord will lay on any man. As the cup hath a measure, so the Lord hath a measure of affliction to lay on His own, as the master of a family hath a cup, and drinketh to the family, and saith, Drink thou this, and drink thou that; and if He propine thee a cup, He will cause thee drink it: all the world cannot save thee, but if the Lord bid thee do it, thou must drink it. He has command over His creatures, and good reason that we do His will, either to live or die, as He pleaseth. If the Lord propine thee with a cup of affliction, if thou drink it not willingly, (here is the danger,) thou shalt be compelled to drink the dregs of it to thy destruction. Woe unto the soul that will in no measure lay down his neck to that burthen. But again, if thou take that cup gladly, as the Lord Jesus did, albeit thou hast bitterness in the beginning, yet in the end thou shalt find joy and sweetness.

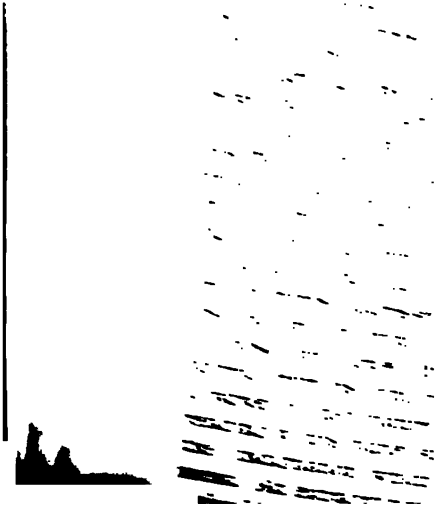
greater glory shall it be to thee
ing that we must also suffer in
for it is nothing but a suffering
is to thee that wilt make thy
this world! thou needst not t
heaven in the world to come;—
suffer, let us strive against
nature, and strive to get patie
"Lord, I have no patience in
Lord, give me patience and c
Let this be our prayer in distres
that shall seek this, I will prom
most glorious issue that ever was
ness of affliction shall not sta
In this world we are, as it were,
to try our faith and to try our
afterwards all our afflictions m
into joy and glory; and all the t
gush out of thine eyes the

DAVID DICKSON.

AVID DICKSON, or Dick, as the family was sometimes called, was born in the year 1583. His father, Mr John Dick, was a merchant in Glasgow, a man of religious character and of considerable wealth. The son seems to have been given to his parents under the peculiar circumstances of a story which has been often repeated. The father and mother had been several years married and yet remained childless,—a privation of great grief to them, and they not only prayed themselves, but got others to pray, that they might have a son ; vowing that if their petition was granted, they would devote the boy to the service of the Lord. Their prayers were heard, and David was the answer. The vow was for sometime at least not forgotten, for

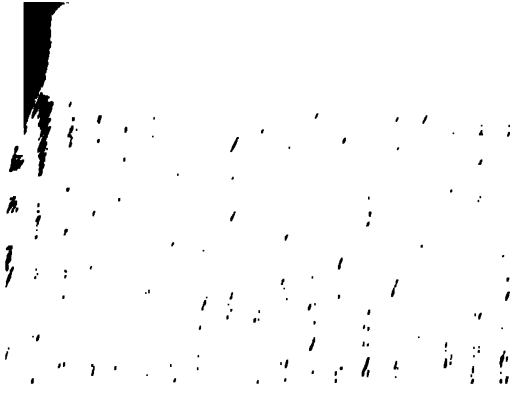
was. [illegible] pro
philosophy. He was according
to a chair in the Glasgow uni
he laboured assiduously and su

Perth, composed, as is well known, of all the episcopal dignitaries of the time, and sprinkled with the few Presbyterians who were tolerant of the claims of the bishops. At the convocation the five articles called the Articles of Perth were voted and passed. Many commotions followed upon the promulgation of these tests. Meanwhile Dickson, who had never given much of his mind to studies of church government, was quietly fulfilling his ministerial duties in his parish; but, roused by the threatening aspect of the times, he betook himself to the study of what then was the paramount, if not national question, and the consequence was a resolution to undergo any suffering rather than comply with the hateful articles. His honesty, if not his indignation, induced him to declare his sentiments, and as might have been expected, he was served with one of the ordinary summonses of the time to compear before the High Commission. The news of the summons produced an intense effect among the inhabitants of Irvine. Nothing was heard but notes of sorrow and lamentation, mixed with expressions of anger. The provost and magistrates got up an earnest petition to the



Babel-tongued confusion cease till it was wound up by the sentence,—"We deprive you of your ministry at Irvine, and ordain you to enter at Turriff in the north within twenty days." To this sentence, Dickson submitted, bearing his banishment with singular equanimity; but it was not long till the powerful influence of his friends secured his return to his beloved parish. Dickson's life was henceforth destined to be chequered by the part which he played in the contentions of the time. He took a lead in the famous "Stewarton Revival," and in the memorable 1638 was up and doing in the great national revolution which succeeded the attempt to inflict Laud's service-book upon Scotland. It was by him that the admirable speech was made in the Free Assembly of the same year which sounded the key-note to the resumed power of the high Presbyterian court. In the subsequent year he was chosen moderator of the General Assembly,—an office which he discharged with prudence, firmness, and suavity; sometime afterwards he was chosen to fill the theological chair in the University of Glasgow, where he was so jostled amidst the brawl of civic politics that he often sighed

malice of His own covenanted people, and the daily contumelies and despiteful usage He found from day to day, increased His daily grief, as by rivulets the flood is raised in the river. "He was despised and rejected of men." Fourth, He was tempted in all things like unto us; and albeit in them all never tainted with sin, yet with what a vexation of His most holy soul we may easily gather by comparing the holiness of our Lord with the holiness of His servants, to whom nothing is more bitter than the fiery darts of the devil, and his suggestions and solicitations to sin; especially if we consider the variety of temptations, the heinousness of the sins, whereunto that impudent and unclean spirit solicited His holiness; and withal the importunity and pertinacity of the devil, who never ceased, partly by himself, partly by those who were his slaves, and partly by the corruption which he found in Christ's disciples, to pursue, press, and vex the God of glory all the time He lived upon earth. Fifth, The guilt of all the sins, crimes, and vile deeds of the elect, committed from the beginning of the world, was imputed unto Him; by accepting of which imputation,



His exceeding heaviness: "My soul is exceeding sorrowful even unto death." In which words He insinuates that to His sense death was at hand; yea, that in no small measure it had seized on Him and wrapt Him up in the sorrows of death for the time as in a net, of which He knew He could not be holden still. Eighth, Neither did the vindictive justice of God, pursuing our sins in our Surety, stay here; but in the garden went on to shew unto Christ the cup of wrath, and also to hold it to His head and press Him to drink it; yea, the very dregs of the agreed-upon curse of the law was poured into His patient and submissive mouth, as it were, and bosom, and the most inward part of soul and body, which, as a vehement flame above all human apprehension, so filled both soul and body that out of all His veins it drew and drove forth a bloody sweat, (the like whereof was never heard,) as when a pot of oil boiling up and running over by a fire set under it hath yet further the flame increased by the thrusting of a fiery mass of hot iron into it. . . . Among the deepest degrees of the suffering of Christ in His soul we reckon that desertion whereof Christ on the

ɔd, my God, . .
y which speech He doth not ...
ıen the personal union of the natu
ı Him dissolved, nor yet that G
ithdrawn His sustaining strength a
rom the human nature, nor that the
he Father was taken off Him, nor t
point of the perfection of holiness wa
from Him ; but the true intent is
that God for a time had taken away
consolation and felt joy from His
soul, that so justice might in His s
be the more fully satisfied. The la
of Christ's sufferings—wherein H
said to have "descended into he
as Scripture in the Old Testamer
story of Christ's passion in the

diction of God lying on Him in so far as was necessary to complete the punishment of loss and feeling both in soul and body.

Did Christ suffer in His Godhead?

It has been asked, What interest had Christ's Godhead in His human sufferings to make them both so short and so precious, and satisfactory of justice for so many sins of so many sinners, especially when we consider that God cannot suffer? To which it may be answered: Albeit this passion of the human nature could not so far reach the Godhead of Christ that it should in a physical sense suffer,—which, indeed, is impossible,—yet these sufferings did so affect the person that it may truly be said that God suffered, and by His blood bought His people to Him. For albeit the proper and formal subject of physical suffering be only the human nature, yet the principal subject of suffering, both in a physical and moral sense, is Christ's person, God and man; from the dignity whereof the worth and excellency of all sort of sufferings, the merit and the satisfactory sufficiency of the price, did flow. And let it be considered also, that albeit Christ, as God, in His God-

the form of God and without
to God, did demit His pers
human nature, and empty Hi
to hide His glory and take on
servant, and expose Himself
the contradiction of sinners wh
meet with, and to all railings,
tempt, despisings, and calum
seem nothing, and not enter i
our Lord's payment for our de

The Down-throwing of the Son o
ent with the Majesty of the

But how, it has been asked,
a down-throwing of the Son
the human nature assumed b
sist with the majesty of the pers
of God? To which it may be an
must distinguish in Christ those

The glory of power, and grace, and mercy, and super-excellent majesty, and such like, are proper to the Deity. But the sufferings of the human nature are so far from diminishing the glory of the Divine nature, that they do manifest the same, and make it appear more clearly; for by how much the human nature was weakened, depressed, and despised for our sake, by so much the love of Christ, God and man in one person, toward man, and His mercy, power, and grace to man, do shine in the eyes of those that judiciously look upon Him.

The Teaching of the Cross.

We have spoken of the price of redemption, and of Christ's defraying of the debt by His passion: first, that hereby the demerit of our sins may the more clearly be seen; second, that the sublimity and excellency of Divine majesty offended by sin might appear; third, that we may behold the severity of God's justice till He have satisfaction and reparation in some sort of the injuries done to Him; fourth, that the admirable largeness of God's mercy may be acknowledged and wondered at. For in the price of redemption,

us; how heavy the wrath
upon them that flee not to
tion for their delivery; how
and excellency of the Lord
for whose sake reconciliat
all that take hold of the offe
Him; how great the oblig
is to love God and serve
greatly the glory of all the
doth shine in the work of
this doctrine it appearet
wicked the devices of supe
who, for pacifying of God'
pointed penances, and pilg
scourgings, and soul-masse
and such like other abom
the word of God hath not
bidden all the inventions of
conceits to bring about

Jesus Christ, and to set up other saviours in His room.

Who are Redeemed by Christ.

The first article of the covenant of redemption concerneth the persons redeemed. The redeemed in Scripture are pointed forth under sundry expressions. Sometimes they are called "the predestinated,"—sometimes, "the elect,"—sometimes, those "whom God foreknew,"—sometimes, those who are "called according to the purpose,"—sometimes, "they that were given" to Christ of the Father,—sometimes, "Christ's sheep,"—sometimes the "children of God." But whatsoever name they have, the persons are the same, according to that of the apostle: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." The number and the names of the persons here spoken of are the same, and they are called the predestinated in regard that God hath appointed them to a cer-

the glory of God's gra
"elect," in regard that
His good pleasure, ha
among the rest of men
state of perdition by th
and hath designed the
eternal salvation. Th
known," and written i
regard God hath comp
special love no less di
ably than if He had th
catalogue or book; an
unto Christ," in regar
and bringing them
Christ. But by wh
designed, the person
same.

The Elect are those

by the contrary, it is sure from Scripture that Christ hath merited and procured salvation for all those for whom He entered Himself surety. Their sins were laid only on Christ, and in Him condemned, satisfied for, and expiated. For these, and in their place, He offered Himself to satisfy justice; for them He prayed; them only He justifieth and glorifieth; for the sentence of the apostle standeth firm, "in Christ all are dead" (to the law) for whom and in whose room Christ did die. And therefore for these His people the law is satisfied; from them the curse is taken away; to them heaven and all things necessary for salvation are purchased, and shall infallibly, in due time, yea invincibly, be applied.

ROBERT BLAIR.

ROBERT BLAIR was the son of William Blair of edge, in Ayrshire, and Muir, a lady of the ho house of Rowalton. He was born and received his education in the C Glasgow. After acting as assist: teacher in that college, he was app a regency or professorship, in the second year of his age. In the follow 1616, he was licensed for the Church ing his regency until he came in with Cameron, the Principal, who

made one of a party of clergymen who at that time designed to emigrate to New England. This project was so far carried into effect; but the ship in which they embarked having been driven back by a storm, Blair, who had a tendency towards a belief in particular providences, saw in the disaster the hand of God, and the adventure was renounced as not favoured by Heaven. He was subsequently settled by the General Assembly at St Andrews, where he was beloved and respected; but having taken, as was said, an active part in the prosecution of Sir Robert Spottiswoode, and other adherents of Montrose who had been taken prisoners at Philiphaugh, his conduct was the subject of severe comment. On the other hand, it was asserted that after Spottiswoode's condemnation Blair visited him in prison, and even attended him to the scaffold—a degree of sympathy which was again attributed to a wish for nothing more than recantation on the part of the unfortunate gentleman. On the death of Henderson, Blair was appointed chaplain to the royal household. Subsequently, when Cromwell came to Scotland in 1648, Blair was one of the three divines

a useful and zealous minister; bu
restoration, he fell under the c
Archbishop Sharpe. For some ti
without a place of worship, preach
he met with a favourable opportun
ing his latter years he lived at M
ston, in the parish of Aberdour,
died in the year 1666, in the sev
year of his age. He was the grar
the author of the "Grave," and
grandfather of Dr Hugh Blair an
Robert Blair, President of the
Session.

The First Work of the Spi

Now let us see what order the
God keepeth in drawing us, an
and creating faith in our souls. F

mind of ours but vanity, error, and ignorance, whereby we vanish away, and never can long continue in any one good resolution or purpose, what doth the Spirit of God? The first work that ever the Spirit of God doth, He taketh order with the mind; and what doth He to the mind? He banisheth darkness, He chaseth out vanity and blindness, that naturally lurketh in the mind; and in place of this darkness He placeth in the mind a light, a celestial and heavenly light, a light which is resident in Christ Jesus only. And what worketh He by this light? We getting sanctified understanding, incontinent He makes us to see God, not only as He is God the Creator of the world, but also as He is God the Redeemer, and hath redeemed us in His Son Christ Jesus. Now, before I obtain this light, what is my heart and mind doing? There is not any of you but have experience, as I myself have, in what estate the heart and mind is before that this light enter. The mind lieth drowned in blindness, and the heart is hardened; and they both conspire together in vice to set up an idol in place of God, a domestical and visible idol. What sort of idol is that? No

, ... on this idol thou
service of thy whole heart, of t
of thy whole soul and body
service of thy soul and body
be bestowed upon God onl
upon that idol which is set up
that is, in the place of God, i
the Most High God. And t
addicted to the service of that
thou wast to the service of th
yea, until such time as this id
banished, and that this blind
this idol is served be taken a
not one of you but is servant t
another. But from the time t
begins to scatter the clouds o
minds and understanding, and
chase away the thick mist of t
and placeth therein some spar

vanities, deceivable allurements, unconstant shadows, fleeting and flowing without any abiding.

The Second Work of the Spirit.

If faith go no further than the mind, it is not the faith that we are seeking. For the faith that justifieth and doth us good must open the heart as well as it openeth the mind. It must banish that idol and affection of the heart, and in place thereof place a throne for Christ Jesus. So that except the good Spirit of God go further than the mind, and banish the idol as well out of our hearts as out of our minds, we have not that justifying faith whereby we may look for mercy. Yea, the Spirit of God must not only stay at the enlightenment of thy mind, but it must mollify this heart of thine and change thine affections; and whereas thy affections were wicked and evil, God's Spirit must change thy will; and He never can change thy will unless He can make the ground of thy heart good, that it may be set on God, and bring forth good fruit abundantly to the owner.

--pted, yet those sparkles a
guished. For there is no man
the fire which is covered with a
guished, but being stirred up in
it will burn as clearly as it did
fore. There is no man will th
that now in the time of winter
fruit, and external beauty to be d
is no man will think the sun to
firmament, though it be oversha
a cloud of darkness and mist
great difference between a sleep
and death, for men are not dead
be sleeping, and yet there is n
unto death than sleep. As the
difference between a drunken
dead man, so there is great odds
faith that lieth hid for a while, a
not itself, and the light that is

desperation may repose? I shall shew you the help thereupon. When thou art assaulted by all the greatest temptations thou canst imagine, when there is nothing before thee but death, when thou seest the devil accusing thee, thine own conscience bearing him witness against thee, thy life accusing thee, and the abuse of thy calling accusing thee, whither shalt thou go? Look back again to thy forespast experience cast over thy memory, and remember if God hath at any time, and in every measure hath loved thee, if ever thou hast felt the love and favour of God in thy heart and conscience. Remember if ever the Lord hath disposed thy heart, that, as He loved thee, thou lovedst Him, and hadst a desire to obtain Him. Remember this, and repose thine assurance in this—that, as He loved thee once, He will love thee ever; and will assuredly restore thee to that love before thou departest this life. The heart that felt once this love will feel it again; and look what gift in grace, and what taste of the power of the world to come, that ever the Lord gave to His creatures in this life, to that same degree of mercy He shall restore His creature before it departeth this life. . . . A second

coupled with our neighbo
is the chiefest and principal
springs from the root of faith.
celestial glow that conjoineth
members of the unity of a m
and seeing that religion was
God to serve as a pathway to
our chief felicity, and happy
except we be like unto our
Him we cannot be except we
seeing God is love itself, whos
member Him must be endued
of love. This only one argum
to us that this love is a principal
unto all things that are comm
gion ought to be referred.

The Definition of Lo

When I speak of love, I sp
the

and next, in God, and for God's cause, we love all His creatures, but chiefly our brethren that are of the family of faith, the children of one common Father with us. We will examine this definition. I say, first, the love of God, as it cometh from God, it returneth unto God; as it comes down from Him, so it strikes upwards to Him again. And is it not good reason? and why? Let thy heart fix thy love as long as thou wilt upon the creatures, thou shalt never be satiated, nor thy affections shall never be content, except thou lay hold on God; but if once thou love God in thy heart, and cast thy affection upon Him, and once takest hold of Him, the longer thou lovest Him the greater safety and contentment thou shalt have—thou shalt not thirst for any other. For as to the creatures, there is never a creature that God hath created, but it is stamped with its own stamp, and every creature beareth His image; and looking to the image of God in the creature, should it not draw thee to Him that thou fix not thy heart upon the creature? For His own image in the creature should lead thee to Himself. And, therefore, the more that thou knowest the creatures, and the greater

the more shouldst thou wond
and know thy duty towards Hi
that delight floweth from kn
every knowledge hath its ow
the variety of knowledge that
the creature should make the
up to the knowledge of God,
of delights that arise upon th
this knowledge should move
wards to the love of God ; and
ting hold of God, and being s
love of God, and the mind b
with the true knowledge of Go
heart and mind are full of Go
quiet and the mind is satisfied.
more this knowledge groweth
the greater contentment thou
more the love of God groweth

creatures ye have God himself, who is the Creator.

The Use of the Sacrament.

Wherefore, then, is the sacrament appointed? Not to get thee any new thing. I say it is appointed to get thee that same thing better than thou hadst it in the word. The sacrament is appointed that we may take better hold of Christ than we could in the simple word—that we may possess Christ in our hearts and minds more fully and largely than we did in the simple word—that Christ might have larger space to make residence in our narrow hearts than He could have by the hearing of the simple word.

Death as appearing to the Wicked and the Good.

It is true, indeed, that there have been many evil men that have sought death, and it is as true that there have been many good men that have sought death, yet never one of these sought death for itself, for it is not natural to seek the dissolution of ourselves. But these evil men that sought death, and

conscience, wherein they v
that their miserable soul, bei
body, should be at greater li
were detained in this prison.
all deceived; for suppose hel
here, yet it is not in a full mea
life be done, and so the miser
ceiveth himself. On the oth
have been good men that hav
but not for itself, but for a b
knew not, and felt not that
better life to follow after dea
not seek it; but by reason tha
is a greater joy to follow aft
they regard not to taste in
for the present the bitterness

SAMUEL RUTHERFORD.

SAMUEL RUTHERFORD was born about the year 1600, at Nisbet, a village of Roxburghshire, close to the Teviot, in the parish of Crailing. His father was a respectıble farmer. Of his very early years little s known; one circumstance chiefly having een remembered, that he nearly lost his life y having fallen into a well, from which he ıs delivered by one whom he termed "a nnie white man,"—a description superstiusly held to indicate that the boy thought had been rescued by a heavenly messen- After attending the school held in the ient abbey, he was, in the year 1617, reed to the College of Edinburgh, where in he obtained the degree of Master of Soon after he was appointed Regent,

irregularity, which his
had exaggerated into a
tation. It is at least cer
court took cognisance o
when the reins of discipli
hands. In 1627 he wa
minister at Anwoth, i
Kirkcudbright, on the ri
Solway—a romantic spo
him to become one of "t
the persecuted kingdom.
year of his labours he wa
illness of his wife, who w
him, along with his two c
was well disciplined for t
of one called by the Lord
him that, notwithstanding
voice, he was "one of th

I heard a little fair man, (Samuel Rutherford,) and he shewed me the loveliness of Christ." There is a tradition that the famous Archbishop Usher visited Rutherford at Anwoth in disguise, and that having as a stranger taken his place in the family circle, he was asked by the minister how many commandments there were, to which he replied, Eleven. The pastor corrected him, but the stranger adhered to his answer, quoting our Lord's words, "A new commandment I give unto you, that ye love one another." It need hardly be added that the disguise gave place to knowledge and confidence. It was while in the midst of his labours at Anwoth, that in July 1636 he had his principles put to the test, by being called before the High Commission Court for nonconformity, and for a work he had written, "*Exercitationes de Gratia*," which touched Arminian tenets. He was deprived of his ministerial office, and banished to Aberdeen. He arrived in Aberdeen in September 1636. That town was at the time the stronghold of Episcopacy—a circumstance which certainly did not diminish the fervour of those strains of true poetry contained in the famous letters

was present at the Glasg
1638, and subsequently h
through the kingdom to p
of the newly revived conditi
he was constrained by his b
the chair of theology in
1640 he married his second
was sent up to London as o
commissioners to the Westm
the sittings of which he a
years. So prominent a p
the deliberations of that b
singled him out for attack
the new forcers of conscienc
Parliament." Returning t
resumed his labours, thoug
and mixing in the trouble
times, joined the party ca

Providentia," in which he assailed Jesuits, Socinians, and Arminians. Of this treatise Richard Baxter remarked, that "his letters were the best piece, and this work the worst he had ever read"—a remark probably due to the critic's leanings to Arminianism, for there is no question as to the ability of the work, which, indeed, drew to its author invitations from foreign universities. The ten years that followed were years of distraction, being the times of Cromwell. When Charles II. was restored, a work formerly written by Rutherford—"*Lex Rex*"—was taken into notice by the Government, for its intolerable spirit of freedom. The book was burnt in 1661, first by the hangman of Edinburgh, and afterwards by the famous Sharpe. He was next deposed from all offices, and lastly was summoned to answer to a charge of high treason. The citation came too late; there was one before it; the author was now on his deathbed. He died at St Andrews on 20th March 1661, and was buried there. When dying, he called out, "Oh for a well-tuned harp!"—an expression due to his spirit of poetry, the true characteristic of this extraordinary man.

and want of bestirring power
God. But, courage! He who
garden, and made a noise tha
hear His voice, will also at so
in your soul, and make you
sweet word. Yet ye will not al
noise and the din of His feet w
eth. Ye are at such a time like
ing at the supposed death of
Joseph was living. The new
image of the second Adam, i
and yet ye are mourning at
death of the life of Christ in yc
is bemoaning and mourning wl
eth God is far off and heareth
God is like the Bridegroom s
behind a thin wall and laying
for He saith Himself, "I have
Ephraim bemoaning himself"

r of provoking "and stirring up the Beloved efore He please" by sin. I know in spiri- ıal confidence the devil will come in, as in ll other good works, and cry "Half mine," nd so endeavour to bring you under a fear- ıl sleep, till He whom your soul loveth be leparted from the door, and have left off nocking; and therefore here the Spirit of God ıust hold your soul's feet in the golden mid- ne betwixt confident resting in the arms of hrist and presumptuous and drowsy sleep- ıg in the bed of fleshly security. Therefore) count little of yourself, because of your wn wretchedness and sinful drowsiness, that : count not also little of God in the course f His unchangeable mercy. For there be ıany Christians, most like unto young sailors, ho think the shore and the whole land doth ıove when the ship and they themselves :e moved; just so, not a few do imagine ıat God moveth, and saileth, and changeth aces, because their giddy souls are under :il and subject to alteration—to ebbing and owing. But "the foundation of the Lord ›ideth sure." God knoweth that ye are His wn. Wrestle, fight, go forward, watch, fear, elieve, pray, and then ye have all the in-

You have now a sickness l
also after that a death. Ga
food for the journey. God g
see through sickness and de
something beyond death! l
that if hell were betwixt you
river which you behoved to
could come at Him, but ye
put in your foot and make tl
Him, upon hope that He
Himself, in the deepest of the
you His hand. Now, I beli
dried up, and ye have only th
brooks, sickness and death, t
And ye have also a promise
do more than meet you, ev
come Himself and go with yo
yea, and bear you in His arm

ırd will not have you, or any of His ser-
nts, to exchange for the worse. Death in
elf includeth both the death of the soul
d the death of the body, but to God's chil-
en the bounds and the limits of death
: abridged and drawn into a more narrow
mpass. So that when ye die, a piece of
ath shall only seize upon you, or the least
rt of you shall die,—that is, the death of the
dy,—for in Christ ye are delivered from the
:ond death; and therefore, as one born of
ɔd, commit not sin, (although ye cannot live
d not sin,) and that serpent shall eat but
ly your earthly part; as for your soul, it is
ove the law of death. But it is fearful and
ngerous to be a debtor and servant to sin,
· the count of sin ye will not be able to
ıke good before God, except Christ both
unt and pay for you.

Lessons in the School of Adversity.

I am in strange ups and downs, and seven
nes a day I lose ground. I am put often
swimming, and again my feet are set on
: Rock that is higher than myself. He hath
w let me see four things which I never saw
fore. First, That the supper shall be great

place [illegible]

Showeth a kiss far off to His broken mourners in Zion, and but His heavy commendations I am confounded with wonder [illegible] it shall be when the furest [illegible] of men shall lay a King's sweet [illegible] the sinful cheeks of poor sinne[illegible] [illegible] go swiftly and hasten that [illegible] Lord Jesus, pose [illegible] come flying [illegible] upon the mountain[illegible] [illegible] think that we should [illegible] [illegible] how lo[illegible] [illegible] comes the grace with the [illegible] Sorrow, [illegible] Christ's insence [illegible] sickness and love's [illegible] [illegible] Showeth [illegible] where [illegible] regiment [illegible] sweet [illegible]

under a mask would be half a frown. To say, "Fool, what aileth thee? He is coming," would be life to a dead man. I am often, in my dumb Sabbaths, seeking a new plea with my Lord Jesus. God forgive me, and I care not if there be two or three ounces of black wrath in my cup. Thirdly, for the third thing, I have seen my abominable vileness: if I were well known, there would none in this kingdom ask how I do. Many take my ten to be a hundred; but I am a deeper hypocrite and shallower professor than any one believeth. God knoweth I fain not. But I think my reckonings on the one page written in great letters, and the mercy to such a forlorn, wretched dyvour on the other, to be more han a miracle. If I could get my finger ends pon a full assurance, I trow that I would ip fast; but my cup wanteth not gall; and on my part despair might be almost exsed if every one in this land saw my inner e. But I know that I am one of them that e made great sale and a free market to grace. If I could be saved, as I would believe, sure I am that I have given st's blood, His free grace, and the bowels is mercy, a large field to work upon; and

forgive all the devils and d
in respect of the widenes
but I say to an admirable c
I am stricken with fear o
This apostate kirk hath
with many lovers. They a
face of my lovely King an
and I dow not mend it; and
away from Christ in troops
mourn and be grieved for it
lieth like an old forecasten
the inhabitants: all men run
Him. Truth, innocent Truth
and wringing her hands in
ashes. Woe, woe, woe is m
daughter of Scotland! Wo
habitants of this land, for the
with a perpetual backsliding

how ill to please love is; for either my Lord Jesus has taught me ill manners, not to be content with a seat except my head be in His bosom, and except I be fed with the fatness of His house; or else I am grown impatiently dainty and ill to please, as if Christ were obliged under this cross to do no other thing but bear me in His arms, and as I had claim by merit for my suffering for Him. But I wish He would give me grace to learn to go on my own feet, and to learn to do without His comforts, and to give thanks and believe when the Sun is not in my firmament, and when my Well-beloved is from home and gone upon another errand. Oh, what sweet peace have I when I find that Christ holdeth and I draw, when I climb up and He shutteth me down, when I grip Him and embrace Him, and He seemeth to loose the grips and flee away from me! I think there is even a sweet joy of faith and contentedness and peace in His very tempting unkindness, because my faith saith, "Christ is not in sad earnest with me, but trying if I can be kind to His mask and cloud that covereth Him, as well as to His fair face." I bless His great name that I love His veil

preaches when He meeth
dog not worthy to eat bre
I think it an honour tha
me and reproacheth me
well of Him, howbeit I
well if another should b
because I am His own
He may use me as He pl
the saints have a sweet
and Christ. There is m
love between Him and the
among the lilies, and com
and maketh a fare of hon
eth His wine and His mil
O friends ; drink, yea, dr
beloved." One hour of
a shipful of the world's d
joy ; nay, even the gate
sunny side of the brae, a

who choose Christ and sell all things for Him. It is no bairn's market, nor a blind block; we know well what we get and what we give.

Longings after Christ.

I am often thinking, "Oh, if He would but give me leave to love Him, and if Christ would but open up His wares, and the infinite plies and windings and corners of His soul-delighting love, and let me see it in every side, and give me leave but to stand beside it, like a hungry man beside meat, to get my fill of wondering, as a preface to my will of enjoying!" But verily I think that my foul eyes would defile His fair love to look at it. Either my hunger is over-humble, if that may be said, or else I consider not what honour it is to get leave to love Christ. Oh that He would pity a prisoner, and let out a flood upon the dry ground! It is nothing to Him to fill the like of me; one of His looks would do me meikle world's good, and Him no ill. I know that I am not at a point yet with Christ's love. I am not fitted yet for so much as I would have of it. My hope sitteth neighbour with meikle black hunger, and certainly I dow not but think that there is

of the pension which the King
I shall be glad if my hungry b
lie beside Christ, waiting for an
I should be full and rejoice, if
man's alms of that sweetest lo
fidently believe that there is a
Christ and me, and that we
fill of love in it. And I ofte
my joy is run out and at the l
I would seek no more than m
the King's great seal, and tha
mine could see Christ's hand

Pleading with his F

Believe me, I find heaven
be won. "The righteous sh
saved." Oh, what violence o
heaven take! Alas! I see
themselves

no loss is comparable to this loss. Oh, then, see that there be not a loose pin in the wish of your salvation, for you will not believe how quickly the Judge will come! And for yourself I know that death is waiting, and hovering, and lingering at God's command. That ye may be prepared, then, ye had need to stir your time, and to take eternity and death to your riper advisement. A wrong step or a wrong stot, in going out of this life, in one property, is like the sin against the Holy Ghost, and can never be forgiven, because ye cannot come back again through the last water to mourn for it. I know your accounts are many, and will take telling and laying and reckoning betwixt you and your Lord. Fit your accounts, and order them. Lose not the last play, whatever you do, for in that play with death your precious soul is your prize; for the Lord's sake spill not the play, and lose not such a treasure. Ye know that, of love I had to your soul, and out of desire which I had to make an honest account of you, I testified my displeasure and disliking of your ways very often, both in private and public. I am not now a witness of your doings, but

your eye-strings shall break, and the fa
pale, and the soul shall tremble to
of the lodging of clay, and by your co
ance before your awful Judge, after th
of this to take a new course with you
and now, in the end of your day, mak
of heaven. Examine yourself if you
good earnest in Christ, for some are pa
of the Holy Ghost, and taste of th
word of God, and of the powers of th
life to come, and yet have no part in
at all. Many think they believe, and
tremble; the devils are further in than
Make sure to yourself that you are
ordinary professors. The sixth part
span-length and hand-breadth of d
scarcely before you. Haste, haste, f
tide will not bide; put Christ upon al
accounts and your secrets. Better it i

the smoke of hell's fire in the throat for half an hour; to stand beside a river of fire and brimstone broader than the earth, and to think to be bound hand and foot, and casten into the midst of it quick, and then to have God locking the prison door, never to be opened for all eternity,—oh, how it will shake a conscience that hath any life in it! I find the fruits of my pains to have Christ and that people once fairly met, now meet my soul in my sad hours. And I rejoice that I gave fair warning of all the corruptions now entering into Christ's house. And how many a sweet, sweet, soft kiss—many perfumed, well-smelled kisses and embracements—have I received of my royal Master. He and I have had much love together. I have for the present a sick, dwining life, with much pain and much love-sickness for Christ. Oh, what would I give to have a bed made to my wearied soul in His bosom! I would frist heaven for many years, to have my fill of Jesus in this life, and to have occasion to offer Christ to my people, and to woo many people to Christ. I cannot tell you what sweet pain and delightsome torments are in Christ's love; I often challenge time that

that fountain of delight, we
me as I would wish, oh, h
and drink abundantly! (
would this my soul be!]
sence cruel, and the mask a
face a cruel covering, th
fair face from a sick soul.
lenge Himself, but His at
tain of iron on my heavy
shall we meet? Oh, how
dawning of the marriag
Lord Jesus, take wide ste
come over mountains at o
He would fold the heaven
old cloak, and shovel tim
the way, and make ready i
wife for her Husband! Sin
me, my heart is not mi

that paper within and without, full of the praises of my fairest, my dearest, my loveliest, my sweetest, my matchless, and my most marrowless and marvellous Well-beloved! Woe is me, I cannot set Him out to men and angels! Oh, there are few tongues to sing love-songs of His incomparable excellency! What can I, poor prisoner, do to exalt Him? or what course can I take to extol my lofty and lovely Lord Jesus? I am put to my wits' end how to get His name made great. Blessed they who would help me in this! Those that see His face, how dow they get their eye plucked off Him again? Look up to Him, and love Him. Oh, love and live!

Light of Eternity.

And remember that the sand in your night-glass will run out; time with wings will fly away. Eternity is hard upon you, and what will Christ's love-smiles and the light of His lovely and soul-delighting countenance be to you in that day when God shall take up in His right hand this little lodge of heaven, like as a shepherd lifteth up his little tent and fold together the two leaves of his tent, and put the earth and all the plenishing of it

many then give to have a fa
of the Judge! Oh, what m
not give to buy a mountai
above both soul and bod
from the awsome looks of a
Judge!

The World's Va

And now for myself I f
sweet and heavenly life to
and dwelling at Christ's f
down my tent upon Christ, t
tion-stone, who is sure and
and hard under foot. Oh, i
it, and proclaim myself not th
nor a lover obliged to it; and
to hire or bud this world's l
but defy the kindness and
whole creation whatsomeve

nsion of my King and Lord, to whom I
'e thanks, and not to a creature. I thank
›d that God is God, and Christ is Christ,
d the earth the earth, and the devil the
vil, and the world the world, and that sin
sin, and that everything is what it is, be-
use He has taught me in my wilderness
t to shuffle my Lord Jesus, nor to intermix
m with creature vanities, nor to spin or
ine Christ and His sweet love in one web
in one thread with the world and the
ngs thereof. Oh, if I could hold and keep
rist all alone, and mix Him with nothing!
ı, if I could cry down the price and weight
my cursed self, and cry up the price of
rist, and double and triple, and to aug-
nt and heighten to millions the price and
rth of Christ! I am, if I durst speak so,
ı might lawfully complain, so hungeredly
ored by Christ Jesus my liberal Lord,
ıt His nice love, which my soul would be
hands with, flieth me, and yet I am trained
to love Him, and lust, and long, and die
His love, so as a poor soul cannot get his
of hunger for Christ. It is hard to be
ngered of hunger, whereof such abundance
other things is in the world. But sure if

meat doeth us the more
keepeth the keys, and that
air of Christ's sweet breathi
fluence of His Spirit is l
hands of the good pleasu
"bloweth where He listeth

ROBERT FLEMING.

THIS celebrated divine, author of the "Fulfilling of Scripture," was born at Yester, East Lothian, in the year 1630. His father, Mr James Fleming, minister of that parish, was son-in-law to John Knox, having married Martha, the Reformer's eldest daughter. Robert, however, was the son of a second marriage, into which his father entered at a late period of his life, and was so sickly a child, that his parents longed for his death as a release from hopeless suffering; yet he, "the refuse," as he termed himself, of his family, was preserved for a long life of usefulness, while the rest of his father's children were one by one taken away. It is supposed that this circumstance, joined to an escape he made from being killed in early boyhood,

Among these interpositions, h
us an example: that while
was one night in his father'
when he was in the act of asc
pit he heard a voice crying to
haste. We are at least certain
up he displayed a fervid in
with so little of fancy that the
figure of rhetoric in all his wri
made an early choice of the
ing studied first at the Univ
burgh, and afterwards at that
where he enjoyed the theolog
Samuel Rutherford, making g
in the learned languages, and
sciences as then taught. Bu
to study was interrupted by t
events of the time, and at the

of Canterbury. We know little of his history for some years after this, but the storm which terminated in the ejectment of 1662 brings him under our painful notice as one of the four hundred who left their parishes for conscience' sake. In September 1779 he was summoned before the Privy Council to receive sentence of confinement; but rejecting the citation, he withdrew himself to London. During the following year his wife died in Scotland. After preaching in England for some time, he received a call from the Scots Church at Rotterdam. This he obeyed, and while he fulfilled his duties there, he had the satisfaction to know that his works increased in reputation. The revolution of 1668 having removed all restrictions, Fleming frequently revisited London. It was during one of these visits, in 1694, that he was seized with his last illness. He died on the 25th of July, in the fifty-eighth year of his age.

Experience an Argument for the Fulfilment of the Scriptures.

Doth not this argument of experience by a very clear demonstration witness that

on men the persuasion
near and convincing
greatest works of God, (
pearances of His power
heavens and earth, do
bring Him near to our e
this brings the blessed
nearer into the heart an
both taste and see that
that which in the Scriptu
be. It is not the contem
its highest flight that c
assault of the devil wh
most established Christi
of God; but there is a de
which goes farther than
passeth natural understa
feel, we taste, we enjoy;

there is a more refined atheism that lies in the bosom of a professed assent to Divine truth, and is not easily discerned, though not the less dreadful, that it goes under a cover, not only from the view of others, but even from a man's self. I would here offer some things which do witness a special advantage the godly mind has thereby to believe and to be more thoroughly persuaded of the glorious being of God. First, That he finds the believing of this is a very great thing, and not so easy to reach as the world supposes, for it is no small matter even to attain this. Oh, what ordinary thoughts have many about it, who think it easy to pass an assent to this marvellous truth, because they never considered the greatness thereof! But it is sure, the more serious and grave a Christian is, it will give him the more work; and we may find those are more usually plunged and exercised about this than others. Second, It is a great advantage when this is so far men's serious study as to be upon our inquiry after a further establishment in so great a truth. Oh, what another sight of the invisible God,—what a satisfied persuasion of His blessed being might we have if our

, ... there is a nea
which should shew us
something beyond thes
have had thereof. We
confirmations anent thi
in earnest look after the
at a special advantage t
this truth (O blessed tr
their exceeding joy, and a
can say, the thought and
is sweet, that when th
temptations they are rea
storeth their soul—yea, w
within for joy, and is t
other encouragements ar
God loves. Oh, what a tl
world, and in some deep
to know the Lord is God w
for a rock and a shield.

God and the meanest trifle? Fourth, It is no small advantage when men can open the Bible, and retire into it under the sense and impression of a Godhead, and that near correspondence He hath this way with His people in whose soul these words have awe and authority, "Thus saith the Lord;" yea, have that repose upon His testimony and promise which the solid persuasion of His being and faithfulness should cause. Fifth, They have come a great length here who in their ordinary walk are under some weight and impression of this, that God is near, who knows of their sitting down and rising up, from whose sight they cannot shift one thought—yea, that in Him they have such an absolute dependence that without Him they cannot draw their breath. Oh, where this is believed, must it not cause both fear and wondering?

Grace viewed as a Fulfilment of Scripture.

Is not this an argument which by a sure and unanswerable demonstration doth witness the truth and reality of grace, that there is such a thing, and that it is no empty sound which doth raise man above the

can be at such rest whilst one of tl
lies under debate—the reality of g
our being really interested therein.
there not cause of astonishment tha
product of heaven should be foun
earth, whose descent and origina
clearly demonstrated by its breatl
wards after God, its native tende
motion towards Him from whom i
Surely grace is a great subject to tl
and that it is not so in our eyes it
either that we do not believe it o
consider what a change it makes in
which is not transient disposition,
seed of God that remains. Is not t
a thing as makes spring in the
causeth men grow under the greatest
that lifts the soul up from the clay, y

and the more it shews itself it causeth a more near approach betwixt their souls. It will cause fear in them that hate it, and hath a power over even its persecutors. Now it is the truth and reality of this excellent thing that this argument does witness; yea, such a witness that can admit no debate where experience makes it sure. I confess a serious look and persuasion of this might make the Christian life a continued wonder that there is such a thing which by a marvellous surprisal did prevent him when he was not aware; hath entered him into a new world, and translated him from a state of darkness into a marvellous light; causeth the soul to breathe in another air; brings him so near that state of the angels; subdues the will without violence, and subjects it with its own consent; yea, by so strait a tie is linked with an eternal glory in blessedness. Surely his is one of the most stately pieces of the 'ork of God, that exceeds the whole struc- ıre of the universe. Oh, with what astonish- ent should we look on this marvellous ing if we could consider the whole frame d structure of the grace of God in a ristian, and there make, as it were, a dis-

nourished; how it is kept green and
served by a continued intercourse with
fountain of its being. And lo! whilst we
sider this great wonder both in the whole
in its parts, we may see how in these it
most exactly answer that model we
thereof in the Scripture of God.

A New Life the Effect of Grace.

This is a great argument, and shoul
so in our eyes, which does not only wit
the reality of grace in its acting and exer
but does unanswerably demonstrate a s
tual life and being, which the Chri
knows, and is persuaded thereof, as
sure he breathes, and has a natural

suited thereto. But oh, can it be said we believe, and know it is assuredly true, who have such common and passing thoughts thereof, and do not consider what it is whereof we are sure? First, That there is such a thing it may indeed cause wonder to think we are men, and that we have a rational being. But a spiritual life is another cause for wondering, which comes not by our birth —hath no natural causes; yet a life that hath its proper operation and vital acts, put forth as truly as these natural actions of breathing and moving are put forth by a living man. O life! that hath in as sensible a way quickening and refreshing influences as the earth or bodies of men know the influences of the heavens, which hath a pleasure and delight peculiar to its nature, that hath no affinity with things we enjoy by the senses, but is a pleasure that does far exceed the same. And is this a small matter to be persuaded? Second, What a demonstration is it which doth witness even to our sense and feeling a power on the soul by the word above, the most persuasive words of man, and above all moral influences by which men are not only reached, but trans-

ing, comforting of the Spirit ar
words or some strange devis
are undoubted realities, acte
in the soul. Third, If this de
a spiritual life be sure, have
also an eternal life and being
beyond debate? For if we be
one, oh, is not this undeniable, t
being of the new creature—th
here begun—must have a mor
and be at the furthest stature
Christ, when we now see it
in its infancy, and upon a gro
towards the same? for the o
demonstrative of the other as
which we see in a growing tenc
a man doth shew there is a n
therly growth. Fourth, If
know this spiritual life, must w

Earth a Promise of Heaven to the Good.

How great an argument is this which gives such a demonstration that heaven is not altogether deferred until we be there, but that such a thing is sure as the real presence of the glorious God, and a near familiar approach of Him to the soul, which is here as really felt and enjoyed as we can be sure of anything! I cannot doubt but the report hereof does sometimes dazzle the world with amazement, and puts the grossest of men to strange thoughts; but, oh, may not this cause them to question its reality, whether those who bear such a witness do truly feel and enjoy the same, who by their way and appearance do as little declare any deep impression that this has on them? I have sometimes thought it strange how men are taken even in a kind of transport with the discovery of some rare experiment and demonstration in nature which could make the poor man cry out, *Heurekah!* as though therewith he had gained the whole earth; but here is another kind of demonstration, of a more transcendant value and interest, to know and be sure of this near approach and intercourse between

lowed the search of nature in
exact and subtle inquiry. Oh, bl
who have found it, for they have fc
sure the thoughts whereof may
new thing every day, and make
sider this with a renewed wonderi
there is not only a title and clai
heritance above, but that the firs
earnest thereof are got here; tha
there is a real and immediate c
twixt men, they have found such
mediate fellowship with God t
words of the world cannot expr
meeting between Him and them,
soul has been drawn out with d
they have found a breaking up
with astonishing brightness, a
cloudy and dark night. Is not
thing? How

me forth from Him with such a change in
:ir soul, and such composure of mind, that
:n bystanders might see where they have
en. Now this is the Christian's witness,
ıich all who are serious in the way of the
rd can in some measure bear, that in a
y no less sure and demonstrative than
ything here beneath can be known, they
ve had such a discovery. And now the
ange Scripture truths, the meaning whereof
ce they could not know,—such as their soul
:lting within at the voice of their Beloved,
have His name as ointment poured forth,
d be brought near to see His face with joy,—
:y know well that they are as truly verified
the heart as they are written before their
:s in the Word. I shall but add: it is a
·y great thing that those know who know
ıuredly the real presence of God here; for
ıs they are made sure that He is as one
ıy know the sun because of its warming
at, and when they see it with its own light:
ıs they are confirmed of the truth of the
ripture, whilst they see and feel one of the
ɔst marvellous things here verified.

that arrangement of experience;
the blessed majesty of God does
of providence approach to His
is surely known by a real corr
He hath with them in this way, i
does so clearly verify His word,
light and counsel, gives the retur
sometimes with such remarkal
stances as cause fear as well as j
force that testimony, "This is
Lord?" It is true that in the sma
He is great, and thus declares H
God. But there is a more solem
approach by some special steps
vidence; yea, by the rod He doth
speak as with an audible voice
such a convoy of His power op
of men and seals their instruct
force its passage down to the r

whilst things have been trysted with such a surprisal in the very opportune time and season, that their mercy, so great in itself, hath not so much taken them up as the way how it is brought about, and their discovery of the immediate hand of God therein, and the truth of His word and promise.

GEORGE GIL

GEORGE GILLE
most extraordi
time, was born i
the year 1613.
the Rev. John Gillespie,
town, of whom little more is
can be conveyed by the wc
preacher." In 1629, when
years of age, George was
versity of St Andrews, wher
bytery bursar, and soon gav
of both genius and industry.
finished

into the household of Lord Kenmure, where he remained till 1634. For some time afterwards, he discharged a similar duty in the family of the Earl of Cassillis. In 1637 he published his book against Popish ceremonies, all the copies of which were ordered to be burned. At that period the bishops were issuing their commands to use the Liturgy, and Gillespie's book came at the right time, spreading his reputation for great parts, and provoking the anger of the reigning authorities. In the midst of these contentions, Gillespie was ordained to the parish of Wemyss, in Fifeshire, on the 26th of April 1638—the first example at that time of a successful defiance of prelatic power. From that time forward, the life of George Gillespie was devoted to the interests of the Church, and he became engaged in all the contentions of that momentous period. Meanwhile he became so well known by the sermon he preached in the Glasgow Assembly, that he got a call from Aberdeen. That he strenuously resisted, but next year the town of Edinburgh having applied to the General Assembly to have him translated to one of the charges there, and the application having

the city in the
tinued so during the r
But the citizens were n
enjoy the benefit of h
Solemn League and Co
entered into in the yea
forthwith appointed on
sioners from the Scott
Assembly of Divines he
"There," as recorded of
the company did reason
more pertinently than, Mr
a better example of which
tioned than the victory he
learned Selden. It was
period that he plannec
book called "Aaron's Roc
lished in the year 1646.
part in the preparation o

the attempt. Gillespie consented, but begged that the brethren would first engage with him in prayer for Divine enlightenment. Then, in slow and solemn accents, he began—"O God, thou art a spirit, infinite, eternal, and unchangeable, in thy being, wisdom, power, holiness, justice, goodness, and truth." When he ceased, the words were taken down and adopted. After the labours of the Assembly drew to a close, Gillespie and the other Commissioners returned to Scotland, and laid before the General Assembly held in August 1647 the result of their labours. But the incessant toils in which his as yet short life had been spent had shattered his constitution beyond recovery. At the period of the Assembly of 1648 Gillespie was rapidly sinking under consumption, yet he continued his labours, and drew up the last public paper which that body directed to be framed. At length, on the 17th December 1648, this remarkable man died, being only in the thirty-fifth year of his age. He was buried in Kirkcaldy, where a tomb was erected to his memory; but when Prelacy was reimposed in Scotland after the Restoration, it was broken by the hands of the common hang-

George Gillespie, minister of

The Wisdom of the Wo
against God.

Since the God of heaven
King, who is to rule and re
His word, then is God truly
us when no worldly thing is
haunted in our souls. Since
of the flesh is enmity against
made foolish the wisdom of tl
fore never shall you rightly
truth of God, nor submit
guided by the same, unless,
the high-soaring fancies and
conceits of natural and world
come in an unfeigned humi
like simplicity to be edified

have glory and yourselves a good conscience in your doings and sufferings.

Labour for True Knowledge.

If you would not be drawn away after the error of the wicked, neither fall from your own steadfastness. The apostle Paul teacheth you that ye must grow both in grace and knowledge; for if either your minds be darkened through want of knowledge or your affections frozen through want of the love of God, then are you naked, and not guarded against the temptations of the time. Wherefore, as the perverters of the truth and simplicity of religion do daily multiply errors, so must you, shunning those shelves and quicksands of deceiving errors which witty makebates design for you, labour daily for increase of knowledge; and as they to their errors of opinion do add the overplus of a licentious practice and lewd conversation, so must you, having so much the more ado to flee from their impiety, labour still for a greater measure of the lively work of sanctifying grace, in which respects Augustine saith well that the adversaries of the truth do this good to the true members of the Church,

pleaseth him but "Have, have;
Diotrephes puffeth down every c
cannot puff up; the lofty favo
the pattern of his religion fron
ichnography, and if the Court sw
not if the Church sink; the
Machiavelian accounteth the s
ligion profitable, but the subs
troublesome; he studieth not tl
God, but the principles of sa
which he learneth so well that
to the devil to be bishoped; tl
temporiser wags with every wir
Diogenes turning about the m
voluble hogshead after the cc
sun, wherever the bright beams
authority do shine and cherish,
loweth and sitteth he; the paras
to all that his benefactor holdet

ɔugh to yield some secret assent to the
th, though neither his profession nor his
.ctice testify so much ; he whose mind is
ɪsessed with prejudicate opinions against
truth, when convincing light is holden
:h to him, looketh asquint, and therefore
:th awry ; the pragmatical adiaphorist,
h his span-broad faith and ell-broad con-
ence, doth no small harm—the poor pan-
:t of his plagiary profession in matters of
h reckoneth little for all, and in matters
practice all for little. Shortly, if our ex-
·gatory index were compiled of those and
other sorts of men who either through
ir careless and neutral onlooking make
help to the troubled and disquieted
urch of Christ, or through their nocent
:ession and overthwart intermeddling with-
: her greater harm, alas, how few feeling
mbers were there to be found behind
o truly lay to heart her state and
ıdition !

JAMES DU:

JAMES DURHA
scribed as "tha
servant of Jesu
birth a gentlem
scended from the family o
in the shire of Angus, ar
of the estate of Easter P
Wedderburn. He was bor
was liberally educated. H
before taking a degree, h
estate, intending to pass th

ıe Church; on the almost direct contrary, e became a captain in the civil wars, yet :ill retaining his devotional ardour, which e is said to have carried so far that he used › call his company to prayers before enter- ıg into action. It is also said of him that ıe famous David Dickson having on some ccasion heard some one praying near him, iscovered the devotee to be Durham, where- pon he charged him that as soon as the npending battle was over he should devote imself to the ministry. Two remarkable eliverances from death are said to have ontributed to an obedience to this charge, nd in 1647 Durham received his licence. Ie was then only twenty-five years of age, ut so deeply had his seriousness affected is bodily constitution that he presented all ıe appearances of an aged man. He was ıbsequently appointed to Blackfriars' Church ı Glasgow, where he laboured successfully nd with great zeal. In 1649, he had a press- ıg call from Edinburgh, but the General ıssembly refused to sanction his transla- ion. In 1650, he was appointed to the ;lasgow chair of divinity, when it was endered vacant by the translation of David

the King's family, but the
put an end to that office
cepted the charge of the
during many years his int
and cogitation had bee
constitution and precipit
decay. He died on Jun
thirty-sixth year.

Christ's Pleasure in A

What if a mere and c
done something to the haz
you, would it not plead wi
persons, having the least r
or moral ingenuity, to giv
Very heathens will love tho
much more ought ye to
what He requires, who

sed? It is in this case as if the patient's
.th would satisfy the physician; as if a
r man's receiving of a sum of money
ld satisfy the rich friend who is pleased
bestow it; or as if one who is naked
ld satisfy another by putting on the
hes laid to his hand by him. What rea-
is there to refuse such offers? And yet
that Christ calls for is even as if the
sician should say to his dying patient,
will be satisfied greatly if thou wilt take
potion that is for thy recovery, health,
cure, and I will not be content if thou
: it not, though the ingredients stand
elf very dear—besides that it is for thy
d, and will recover thee;" or as if the
er should say to the child, "I will not be
:ent if thou put not on such a fine suit
stood me so much money;" in a word,
which makes the dyvour sinner happy
hat which satisfies Him. Consider, if
ıs Christ get not this satisfaction, what
become of it? If ye please Him not in
, He will be highly displeased; no other
g will satisfy Him, though you should
r and weep an hundred years, and do
ıy good works, if He get not this fruit of

Since godliness is so absol
so transcendently excellent,
ful and pleasant, so greatly
so universally profitable;
which is perfective of all
endowments, qualifications,
ments of men, and puts a s
splendour on them, as keep
their own room and place i
tion to itself, as helping to
and make use of them in th
seasons, in the right mar
right ends, wherein lieth
since godliness most beaut
God's image, and is only t
and is the alone object i
His special love of deli

pitch of its perfection, when all these other endowments and qualifications will quite wither, eternally disappear, evanish, and be gone; and since the greatest undervaluers, despisers, and deriders of it will once be constrained to put a price on it, and when it will, though out of time, be earnestly coveted by them as preferable to all things in this world, with bitter cries to them that are blessed with it, "Oh, give us of your oil! Oh for a little of your grace and godliness now which we cared so little for and undervalued so much, and you on its account—having looked at it but as fancy and folly, and on you for its sake as a company of silly fools; now, now, alas! we discover our soul-ruining, destroying, and damning mistake, you were the only wise men who 'were wise to salvation'—who chose the better part never to be taken from you,"—I say, since godliness is on all these and so many other accounts so incomparably and inconceivably precious and desirable, it is, and not without the justest reason, to be stranged and wondered at that it should be so lightly esteemed, undervalued, decried, and disgraced by reasonable men and

everlasting destruction from

Godliness the True

There is a prejudice again
it is a mere chimerical figm
ceit and fancy, having no re
and that they who seriously a
cise themselves to it are a
fanatics—a most injurious a
prejudice; yea, a most gro
true godliness is a most re
stantial thing, since the m
thing is it is the more real;
essence be a reality, and in
greatest of all realities, the
that maketh the nearest a
and carrieth the vividest re
must be a great reality.

epth of them, speak to this purpose of riches –"Labour not to be rich." Wilt thou set ıine eyes upon that which is not—which is mere nonentity or nullity as to any true atisfaction to the soul of man—a thing that ath in that respect no being but in the ıncy and apprehension of poor deluded ıan?

Godliness is Cheerful.

Godly people have the best, the most pregant and impregnable grounds and reasons f any people in all the world to be cheerful nd joyful, as God's love to them and esteem f them, and the many great and glorious rivileges bestowed on them, irrefragably rove there are none in the world that have uch allowance from God to be cheerful as hey, whatever be their lot in it, and how ardly soever circumstanced. He frequently ommands them to be joyful and of good heer, and takes it ill if they be not so—if it ere but on this lone account, that their sins re forgiven them. There doth sometimes ıore joy arise out of their liberty to pour out heir hearts with mourning and weeping on od's bosom, than ariseth to the men of the

ful," their joy having no sol
root. But the spiritual so
are sown full of the seed
have for cheering them t
their being ere long to be
joy of the Lord, of the fulr
presence," of an everlastin
pure, perfect, and perpetu
sorrow and sighing shall f
tears, on whatever accou
be wiped from their eyes ;'
joy shall quite wither away
the world, and be turned
weeping; and when for ever
mirth, jollity, and laughter
as it were, thousands of mi
bitter sorrow, weeping, and
if there were any reckoning

The Gain of Godliness.

Look to the extent of its gain as to persons of every sex, age, rank, quality, calling, capacity, station, and relation; it is exceeding profitable to all that have it. It is the true honour and glory of great men, who are often in Scripture commended on account of their godliness, but never upon the simple account of their greatness. It is the glory of old age and gray hairs; the beauty and ornament of youth. It is pressed on servants as that which makes them adorn the doctrine of the gospel. It is likewise commended in wives. Look to the extent of it as to all cases and conditions. It is profitable in prosperity and in want, making always in every state content; in health it is even soundness to the bones, and hath an inward life and cheerfulness attending it in sickness; and in death it is then eminently found to be profitable; and its great gain and advantage beautifully blossoms and breaks forth when all earthly comforts wither—it then in a special manner [illegible] on a most pleasant verdure and green[illegible]. Look again to the extent of its gain [illegible] as to all duties. It is profitable

godly for himself."
mars and obstruct
acceptance before
It is profitable in th
callings. "Whatso
shall prosper;" wh
the wicked is sin,"
drinking, and bargai
acceptable.

Godliness is joi

That which is put c
ness is contentment,
poses as a duty to be
man should be conter
tentment consists in a
and bounded inclinatio
in reference to himself

with him, and restrains him from inordinate and preposterous pressing after more than he hath, or doth acquire in a lawful way. In the following of his lawful calling he is holily indifferent as to gain, for he doth it as his duty, and not mainly to further his advantage or gain. And whether he get a good bargain or an ill, a better or worse, he is not much moved or much up or down with either. It consists in men's pleasant, quiet, and calm submission to the Divine disposal in pursuing any lawful mean or way in providing for the supply of what they stand in need of; and in this respect it is opposed to carking care, which the apostle forbids, for it is impossible but such care will put and keep in a sort of ume and fever, in a great distemper of spirit, it were but in providing for, or in making ady of, a dinner or supper. It consists in calm, serene tranquillity of mind, that not ly frets not at God's dispensations, but es a positive assent to them as being well isfied with them. Oh the sweetly serene ne of soul that makes a Christian, accord- to his measure, to say with the apostle, ave learned in whatsoever state I am, with to be content."

godliness, without the power, in
stance thereof, under which for
persons may go a very great le
current of the Scriptures, and th
of many who think themselves
what, to be godly when yet they
really so, abundantly prove this
beyond all reach of rational con
debate. How many, alas, are li
tombs and painted sepulchres,
God with their lips and lie unt
their tongues, their hearts not
with God nor steadfast in His c

HUGH BINNING.

HUGH BINNING, the eldest son of John Binning of Dalvennan, in Ayrshire, was born in the year 1627. The affluent circum-
ınces of his father enabled him to give his
n a liberal education, the fruits of which
peared at a very early period. At the
ammar school he outstripped with ease
. competitors in the knowledge of Latin
d the Roman authors. Nor was it merely
secular knowledge that he evinced preco-
ɔus powers; he shewed an early bias to-
ırds studies of a religious kind, accepting the
vine truths with an avidity equal to that
ıich his companions exhibited for play and
stime, and entering into conferences with
igious people with a sense of duty which
owed to God, and with a force of intellect

tained to such proficiency in t
of that learning which comes fi
which no man can impart as m
that he carried edification to t
cious and exercised Christian
not by his comparatively ju
something to judge by for
might doubt of the truth of
made by his friends; but by hi
fore us, which are still admired
and breadth of thought unprec
so young, we are easily induc
all that has been said of th
which he outstripped his fe
and the rapid progress he m
sophy and learning. The cl
sophy was then filled by Mr
rymple of Stair, afterwards Si
rymple, and eventually Lord Pr

of a trial. Among those appeared the young student, Hugh Binning, though he had not yet completed his nineteenth year. Many circumstances, besides the claims of the favourite, were against him; yet he displayed at the trial such stores of knowledge, and such powers of argument and illustration, that he not only daunted his antagonists, but paralysed the efforts of interest. He was accordingly elected to the honour. He occupied the chair with great success for three years, during which time he gave evidence of a beginning to reform philosophy, and rescue it from the hands of the schoolmen. A chance circumstance was destined to change the fortunes of his life. He had composed a paper on a certain text of Scripture, and sent it to a gentlewoman for her private edification. The lady judged it to have been the production of some old eminent divine, and was surprised when she discovered that what had been so edifying to her was the work of a young man scarcely as yet major. It was this that brought out Binning's aptitude for the pulpit, and the parish of Govan having about the time become vacant, he was appointed to that charge. Shortly after-

were to be ...
but that brief period he turn
account, for when he died
twenty-six it was found tha
manuscript four great works
Principles of the Christian
Sinner's Sanctuary," "Fello
and "Heart Humiliation."
lished after his death. It i
he enjoyed such powers of
his ordinary colloquial sp
been set in print; and hi
tenacious, that after hear
could, when he went ho
word of it to paper. I
Govan, where a monum
his memory by Patrick C
cipal of the University of

whereunto we shall do well to take heed, as unto a candle or a light that shines in a dark place till the day dawn." These are "able to make us wise unto salvation." Let us hear what Paul speaks to Timothy: "All Scripture is given," &c.; where you have two points of high concernment—the authority of the Scriptures and their utility. Their authority, for they are given of Divine inspiration; their utility, for they are profitable for doctrine, and can make us perfect and well-furnished to every good work. The authority of them is in a peculiar way divine. "Of Him and through Him are all things." All writings of men according to the truth of the Scriptures have some divinity in them, inasmuch as they have of truth, which is a Divine thing. Yet the Holy Scriptures are by way of excellency attributed to God, for they are inspired by God. Therefore Peter saith, that "the Scriptures came not in old time by the will of man, but holy men spake as they were moved by the Holy Ghost." God by His Spirit, as it were, acted the part of the soul in the prophets and the apostles, and they did no more but utter what the Spirit conceived. The Holy Ghost

[illegible]

[illegible] brightness. [illegible] so the [illegible] not any mark or [illegible] Spirit's voice. His revel[illegible] the light of [illegible]

persuaded that the Scriptures are the word of God, His very mind opened to men and made legible,—truly there are some things cannot be well proved, not because they are doubtful, but because they are clear of themselves, and beyond all doubt and exception. Principles of art must not be proved, but supposed, till you find by trial and experience afterward that they were indeed really true. There is no question such characters of divinity and majesty are imprinted in the very Scriptures themselves, that whosoever hath the eyes of his understanding opened, though he run he may read them, and find God in them.

The Simplicity of the Scriptures.

What majesty is in the very simplicity and plainness of the Scriptures! They do not labour to please men's ears and adorn the matter with the curious garments of words and phrases, but represent the very matter itself to the soul as that which in itself is worthy of all acceptation, and needs no human eloquence to recommend it. Painting doth spoil native beauty, external ornaments would disfigure some things that are them-

swaddling-clothes of th
poor cottage, the chil
heaven and earth, is co
jewel of the mysterious
man's eternal blessedn
What glorious and ast
here! What humble a
majesty also! He is
none so lowly. What e
harmony of many writ
times! Wonder at it!
to one purpose—to brin
abase all glory, and exalt
it not be one Spirit that h
these, and breathes on
heavenly song of "Glory
and good will to men?"
reason those things with yo

convincing from its own bare assertion than all human reason.

The Eyes of the Understanding must be Opened.

Although there be much light in the Scriptures to guide men's way to God's glory and their own happiness, yet certainly it will be all to small purpose if the eyes of the understanding be darkened and blinded. If you shall surround a man with daylight, except he open his eyes he cannot see. The Scriptures are a clear sun of life and righteousness; but the blind soul, compassed with that light, is nothing the wiser, but thinks the lamp of the word shines not because it sees not; it hath its own dungeon within it; therefore the Spirit of God must open the eyes of the blind, and enlighten the eyes of the understanding, that a soul may see wonderful things in God's law. The light may shine in the darkness, but the darkness cannot comprehend it. I wonder not that the most part of men can see no beauty, no majesty, no excellence in the Holy Scriptures to allure them, because they are natural, and have not the Spirit of God, and so cannot

preached this doctri
there can no soul un
it but by the inspir
"Verily, there is a s
inspiration of the Alm
standing," saith Job.
into the soul to engra
law and truth into
once engraven on ta
written with pen an
of Christ Jesus write
the doctrine of the
tables of the heart,
of that faith and l
word upon the soul;
epistle of Christ, wri
pen, but with the Spi
and then the soul is
be such when that

ivinity of them. The eye must receive species or likeness of the object before it; it must be made like to the object can behold it—*intelligens in actu fit : intellegibile.* So the soul must have inspiration of the Holy Ghost before ı believe with the heart the inspired :ures.

: *Utility and Profit of the Scriptures.*

w for the utility and profit of the Scrip- who can speak of it according to its ? Some things may be over-com- ed, nay, all things but this one,—God ing in His Word to mankind. Many are given to human writings; some are accurate, some subtle, some ingenious quick, some profound and deep, some some learned. But call them what please, the Scriptures may vindicate elf these two titles as its own prero- ;—*Holy* and *Profitable.* The best er in the world in many words cannot sin; the best writer hath some dross efuse; but here all is holy, all is profit- Many books are to no purpose but to nd inflame men's lusts; many serve

the world, to put [illegible]
ledge which they have no
this, only to nourish me
vain imaginations and c
words or notions ;—but he
fitable, all *profitable*. If
profit by it you can have n
'tis only ordained for so
for pleasing your fancy, not
ous speculation, not for co
about the interpretation of
have nothing in them but
commend them ; they do
what they promise ; they
fair entry, which leads int
But the Scriptures have n
superlative styles to allur
out a plain and commo
which will undoubtedly l

with intention to profit. If you do not read with such a purpose, you read not the Scriptures of God; they become as another book unto you. But what are they profitable for? For doctrine, and a Divine doctrine—a doctrine of life and happiness. To the great promise of the new covenant, "You shall be all taught of God;" the Scriptures can make a man learned and wise—learned to salvation. It is foolishness to the world; but the world *through wisdom* knoweth not God. Alas! what do they then know? Is there any besides God, and is there any knowledge besides the knowledge of God? You have a poor petty wisdom among you to gather riches and manage your business. Others have a poor imaginary wisdom which they call learning; and generally people think that to pray to God is but a paper-skill, a little book-craft; they think the knowledge of God is nothing else than to learn to read the Bible. Alas! mistake not; it is another thing to know God. The doctrine of Jesus Christ written on the heart is a deep, profound learning; and the poor, simple, and rudest people may, by the Spirit's teaching, become wiser than their

the course of the heavens, ..
orbs and the stars in them, an
their circumference, to reckon
and yet not to know Him th
circle of them, and not know h
and dwell there?

Life through Chri

This is the very substance
—"There is no other name
may be saved but by Jesus
eternal is all within Him. "
of grace, and wisdom, and
seated in him." All the ligh
vation is embodied in this St
ness since the eclipse of mar
garden. Adam was a living
his own life, and killed his p
the second common

ras the light of men,"—"and he is the bread f life that gives life to the world,"—"he is ıe resurrection and the life," and "the way, ıe truth, and life." The Scriptures do not ontain eternal life, but in as far as they ead to Him who is life, and whom to know nd embrace is eternal life; and therefore aith He, "These are they which testify of ıe." Man lived immediately in God when e was in infancy, he had life in himself from od; but then he began to live in himself ithout dependence on God, the fountain of fe. And thus himself being interposed beween God and his life, it evanished, even as beam by the intervention of any gross body etween it and the sun. Now man's life and ght being thus eclipsed and cut off, the Lord s pleased to let all fulness dwell in us for esus Christ; "and the fulness of the Godead dwelt in him bodily," that, since there ras no access immediately to God for life,— flaming fire and sword of Divine justice uarding the tree of life lest man should ouch it,—there might be access to God in Mediator like unto us, that we might come o Him, and might have life from God by he intervention of Jesus Christ. . . . There-

such manifestations.
[illegible] the [illegible] as
the [illegible]. He
great an abomination
of a dog. While th

Him who was to come, and behold Jesus Christ lying in these swaddling-clothes of ceremonies until the fulness of time should come, that He might be manifested in the flesh, and so you shall find eternal life in those dead beasts, in those dumb ceremonies. If you consider this Lamb of God slain in all these sacrifices, from the beginning of the world, then you present a sweet-smelling savour to God; then you offer the true propitiation for the sins of the world; then He will delight more in that sacrifice than all other personal obedience.

The True Nature of Faith.

If you would know what faith is indeed, consider what the Word of God holds out concerning Himself or us; and the solid belief of that in the heart has something of the nature of saving faith in it. The Lord gives a testimony concerning man, "that he is born in sin, that he is dead in sins, and all his imaginations are only evil continually." Now, I say, to receive this truth into the soul is a point of faith. The Lord in His Word concludes all under sin and wrath; so then for a soul to conclude itself under sin and wrath is a

within, whether it be law or
of faith. If a soul condemn
itself, that is setting to our
true who speaks in His law
believing in God. I say
with the heart that we can
great point of sound belief,
sealing of that word of Gc
desperately wicked," and '
can do nothing." Now I
such souls knew this, they v
to their many contentions
about this point, and would
that hath opened their eyes
than contend with Him th
faith. It is light only that
ness, and faith only that di

'tis the Spirit's sealing after believing which puts itself out of question when it comes; and so if you had it, you needed not many signs to know it by, at least you would not doubt of it more than he that sees the light can question it. But I say, to believe in Christ is simply this: I, whatsoever I be—ungodly, wretched, polluted, desperate, unwilling to have Jesus Christ for my Saviour—I have no other help or hope if it be not in Him. It is, I say, to lean the weight of my soul on this foundation-stone laid in Zion, to embrace the promises of the Gospel, albeit general, as worthy of all acceptation, and wait upon the performance of them. It is no other thing but to make Christ welcome; to say, Lord Jesus, I am content in my soul that Thou be my Saviour; "to be found in Thee not having mine own righteousness," I am well pleased to cast away my own as dross, and find myself no other nor an ungodly man. Now it is certain that many souls that are still questioning whether they have faith yet do find this in their souls, but because they know not that it is faith which they find, they go about to seek that which is *not faith, and* where it is not to be found;

so much in obedience, 'tis no pleasure except it be done out of love. Oh, this, and more of this, in the heart would make ministers feed well, and teach well, and would make people obey well. "If ye love me, keep my commandments." Love devotes and consecrates all that is in a man to the pleasure of him whom he loves; therefore it fashions and conforms one, even against nature, to another's humour and affection. It constrains not to live to ourselves but to Him; its joy and delight is in Him, and therefore all is given up and resigned to Him. Now, as it is certain that if you love much you will do much, so it is certain that little is accepted for much that proceeds from love, and therefore our poor maimed and halting obedience is called "the fulfilling of the law." He is well pleased with it because love is ill pleased with it. Love thinks nothing too much, all too little; and therefore His love thinks anything from us much, since love would give more. He accepts that which is given; the widow's mite cast into the treasure is more [illegible] times mere outward obedience from [illegible] man. He meets love with love; if [illegible] desire be towards the love of His

authority and power of a command, for it is a greater law to itself; it has within its own bosom as deep an engagement and obligation to anything that may please God as you can put upon it; for it is in itself the very engagement and bond of the seal to Him. This it is indeed which will do Him service; and that is the service which He likes. It is that only serves Him constantly and pleasantly; and constantly it cannot serve Him which doth it not pleasantly, for it is delight only that makes it. Constant violent motions may be swift, but not durable: they last not long. Fear and terror is a kind of external impulse, that may drive a soul swiftly to some duty; but because that is not one with the soul, it cannot endure long—it is not good company to the soul. But love, making a duty pleasant, becomes one with the soul; it incorporates with it, and becomes like its nature to it, that though it may not move so swiftly, yet it moves more constantly. And what is love but the very motion of the soul to God? And so, till it have attained that to be in Him, it can find no place of rest. Now this is the only service He is pleased with which comes from love, because He

'tis the very reflection
beam. So then, when I
unto Himself, carrying
with it, He knoweth His
He loves His own imag
"He that loveth me, an
love, I will love him, an
will come and make our
Here, now, is an evidenc
for He must needs like tha
to dwell in; He who hat
mansion and palace abov
love that soul dearly that I
His high and holy place.

What God

ye that blind men could have a pertinent discourse of light and colours? Would they form any suitable notion of that they had never seen, and cannot be known but by seeing? What an ignorant speech would a deaf man make of sound, which a man cannot so much as know what it is but by hearing of it! How, then, can we speak of God, who dwells in such inaccessible light, that though we had our eyes opened, yet they are far less proportioned to that resplendent brightness than a blind eye is to the sun's light? It used to be a question, If there is a God, or how it may be known that there is a God? It were almost blasphemy to move such a question if there were not so much atheism in the hearts of men, which makes us either to doubt or not firmly to believe and seriously to consider it. But what may convince souls of the Divine majesty? Truly, I think if it be not evident by its own brightness, all the reason that can be brought is but like a candle's light to see the sun by. Yet because of our weakness the Lord shines upon us in the creatures as in a glass; and this is become the best way to take up the *glorious brightness* of His majesty,—by re-

that Sun of Righteousne
ished and amazed, and
in the very darkness.
behold the sun is to loo
water ; and the surest w
to take Him up in a sta
condescension—as the s
His word and works, w
His divine goodness, and
hearts and eyes of all me
uncreated light. If this
that "day uttereth unto
night," one Self-Being
and if thou hear not th
gone out unto all the e
it were, noised and pos

not reason the business with thee, who hast lost thy senses. Do but, I say, retire inwardly, and ask in sobriety and sadness what thy conscience thinks of it, and undoubtedly it shall confess a Divine majesty, at least tremble at the apprehension of what it either will not confess or slenderly believes. The very evidence of truth shall extort an acknowledgment from it. If any man denied the Divine majesty, I would seek no other argument to persuade him than what was used to convince an old philosopher who denied the fire; they put his hand into the fire till he found it. So, I say, return within to thy own conscience, and thou shalt find the scorching heat of that Divine majesty burning it up when thou wouldst not confess. There is an inward feeling and sense of God that is imprinted in every soul by nature, that leaves no man without such a testimony of God that makes him without excuse. There is no man so impious, so atheistical, but, whether he will or not, he shall feel at sometimes that which he loves not to know or consider of; so that what rest secure consciences have from the fear and terror of God, it is like the sleep of a drunken man,

You cannot by Searching fi

Canst thou, a poor mortal c
ascend up into the heights of
scend down into the depths of
thou travel abroad, and compa
and dry land by its longitude
Would any mortal creature un
a voyage to compass the univ
not only so, but to search into
of it, above and below, on the ri
on the left. No, certainly; un
pose a man whose head reach
height of heaven, and whose fe
the depths of hell, and whose ar
out, could fathom the length
and breadth of the sea,—unless,
pose such a creature, then it
imagine that either the height c

the Maker of all these things? You not compass the sea and land; how then a soul comprehend Him "who hath ısured the waters in the hollow of His d, and comprehended the dust of the h in a measure, and weighed the moun- s in scales, and the hills in a balance?" ›u canst not measure the circumference ıe heavens; how then canst thou find out n "who meteth out the heavens with span, and stretcheth them out as a cur- ?" You cannot number the nations or :eive the magnitude of the earth and the e extent of the heavens; what then canst ı know of Him "who sitteth on the circle he earth, and the inhabitants are but as sshoppers before Him?" And He spread- out the heavens as a tent to dwell into! made all the pins and stakes of this ernacle, and He fastened them below, upon nothing, and stretches this curtain ut them and above them. And it was so much difficulty to Him as to you to w the curtain about your beds, "for He ke and it was done, He commanded and as fast." . . . . You may seek Him, but ugh you never find Him, yet you shall not

Then what it that you have found
God? How is it possible for suc
hearts to frame an apprehension c
an impression of such immense
and eternal goodness? Will not a
its power of thinking and speakin
there is so much to be thought an
and it so transcends all that it can
speak? Silence then must be
rhetoric and the sweetest eloque
eloquence itself must become d
silent. It is the abundance and
that inaccessible light, that hath r
tion to our understandings, that st
blind as in the darkness the wan
All that we can say of God is, t
soever we can think or conceive,
that, because He hath not entere
heart of man to conceive, and that

know Him, to reverence, and fear, and adore what we know, so much of Him may be known as to teach us our duty and shew unto us our blessedness.

God is a Spirit, and must be Worshipped.

We have here something of the nature of God pointed out to us, and something of our duty towards Him. God is a Spirit, that is His nature; and man must worship Him, that is his duty; and that in spirit and truth, that is the right manner of the duty. If these three were well pondered till they did sink into the bottom of our spirits, they would make us indeed Christians, not in the letter but the spirit. That is presupposed to all Christian worship; and walking to know what God is, 'tis indeed the *primo cognitum* of Christianity, the first principle of true religion, the very root out of which springs and grows up walking suitably with and worshipping answerably of a known God. I fear most of our worship be like the Athenians—they builded an altar to an unknown God; and like the Samaritans, who worshipped they knew not what. Such a worship *I know not* what it is, when the God wor-

the fear of God, which the
the beginning of true wis
two, as they beget true rel
not truly be one without t
many notions and specu
Divine nature, it is not
conceptions of God, that
knowledge of Him. Man
something when they ca
mysteries in some singular
terms removed from con
ings, which neither then
know what they mean; and
sumptuous, self-conceited,
as they ought to know. .
people form in their own
ness or image of God, who

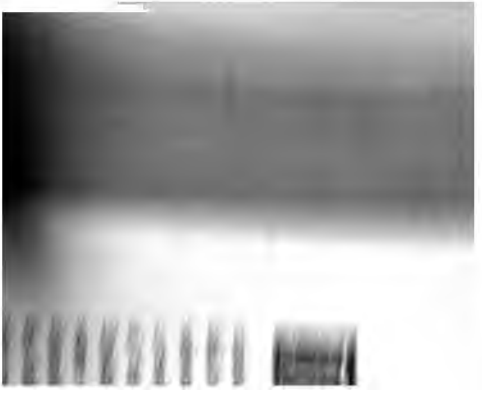
paint and engrave some similitude of God; and there is idolatry of the imagination, when the fancy and the apprehension runs upon some image or likeness of God. The first is among the Papists, but I fear the latter be too common among us; and it is indeed all one to form such a similitude in our mind, and to engrave or paint it without, so that the God whom many of us worship is not the living and true God, but a painted or graven idol.

The Mysteries.

Great is the mystery of godliness! Religion and true godliness is a bundle of excellent mysteries of things hid from the world, yea, from the wise men of the world; and not only so, but secrets in their own nature, the distinct notice whereof is not given to the saints in this estate of distance and absence from the Lord. There is almost nothing in divinity but is a mystery in itself, how common soever it be in the apprehensions of men. For it is men's overly and common and slender apprehensions of them which makes them look so commonly upon them. There is a depth in them, but you

mysteries small —
difference among them; all a
stature, of one measure. Th
Christ's incarnation and death
tion is one of the great mysteri
"God manifested in the flesh."
sider there is a greater mystery
of all mysteries in nature and di
none to this—the holy Trinity.
needs be greatest of all, and w
versy greatest, because it is
and end of all—*finis et finis*
mysteries have their rise here,
return hither. This is farthes
the understandings of men—
self is, for Himself is infini
manifestation of Himself.

curiosity of man's spirit, doth rather
it. *Vitimur invetitum* is the fruit,
fruit, we pluck and eat from the tree
ledge of good and evil. If the Lord
anything plainly in His words to
hat is despised and set at naught
: it is plain; whereas the most plain
which are beyond all controversy, are
st necessary and most profitable for
rnal salvation. But if there be any
mystery in the Scriptures, which the
ath only pointed out more obscurely
eserving the clear and distinct under-
ıg of it to Himself, that is the apple
ɔur accursed nature will long for and
ıfter, though there be never so much
of excellent saving fruit in the para-
the Scriptures besides. If the ark be
l to keep men from looking into it,
ɔth rather provoke the curious spirit
to pry into it. If the Lord shew His
ful glory in the Mount, and charge
ople not to come near lest the glorious
ce of God kill them, He must put rails
it to keep them back, or else they will
ldling. Such is the unbridled license
minds, and the perverse dispositions



as sent by his father to the University
dinburgh in 1691, where he studied for
: years, at the end of which period it be-
: doubtful, from the circumstances of his
:r, whether he would be enabled to go
ıgh the necessary curriculum to fit him
he Church; but the bursary of the Pres-
ry of Dunse, conferred on him about this
, enabled him to complete his course.
now tried to eke out the small means
.e family by becoming a tutor, and after
pying a situation for sometime in the
:e of a gentleman in Edinburgh, he was
ısed for the Church in 1697. His first
ts at getting a church were singularly
ıccessful, having been proposed for the
ıhes of Foulden, Abbey, Carnock, Clack-
nan, and Dollar without effect; but he was
ngth ordained to the church of the parish
mprin in 1699. Eight years afterwards
as, by synodical authority, translated to
ick, an extensive district, with a scat-
l population, and requiring much pas-
. exertions. In 1702 he took the oath of
iance to Queen Anne, and was a member
e first General Assembly held under her
L. Subsequently, he refused to take the

and all other effects to
Currie. It is not said ho
which was what the law c
terminated; but we are so
of the determination of his
much attention to public a
a most diligent minister.
laid the foundations of his
fold State," which was p
He subsequently shewed h
racter by publishing an ed
row of Divinity," with note
lay under the ban of the
in which he was subsequ
by the Assembly having
prohibition. Mr Boston h
young lady of the name o

time. He died in 1732, in the fifty-sixth year of his age, leaving a character of which there can be only one opinion—entirely devoted to the glory of God.

Man's Original State.

Man had a life of pure delight and unalloyed pleasure. Rivers of pure pleasure ran through it. The earth, with the product thereof, was now in its glory; nothing had yet come in to mar the condition of the creatures. God placed him not in a common place of the earth, but in Eden, a place eminent for pleasantness, as the name of it imparts; nay, not only in Eden, but the garden of Eden, the most pleasant spot of that pleasant place; a garden planted by God himself, to be the mansion-house of this His favourite. When God made the other living creatures, He said, "Let the waters bring forth the moving creature." But when man was to be made, He said, "Let us make man." So when the rest of the earth was to be furnished with herbs and trees, God said, "Let the earth bring forth grass and the fruit-tree." But of Paradise it

earth. He was provid
beautiful and delightful,
tree that was pleasant to
for food." He knew not
luxury has invented for
lusts; but his delights
out of the hands of G
through sinful hands, v
marks of impurity on w
his delights were pure, h
Yet may I shew you a n
wisdom had entered int
then knowledge was pl
What delight do some
coveries of the works
scraps of knowledge th
but how much more exq
Adam while his piercing

him the most refined and exquisite pleasure.

Man after the Fall.

Here was a stately building; man carved like a fair palace, but now lying in ashes: let us stand and look on the ruins, and drop a tear. This is a lamentation, and shall be for lamentation. Could we avoid weeping if we saw our country ruined, and turned by the enemy into a wilderness? if we saw our houses on fire, and our property perishing in the flames? But all this comes far short of the dismal sight—man fallen as a star from heaven. And may we not now say, "Oh that we were as in months past!" when there was no stain on our nature—no cloud on our minds—no pollution in our hearts? Had we never been in better case, the Maker had been less, but they that are brought up in scarlet do now embrace dunghills. Where is our glory now? Once no darkness in the mind, no rebellion in the will, no disorder in the affections. But, ah! "how has the faithful city become an harlot! righteousness lodged in it; but now murderers. Our silver has become dross—our wine mixed with

thieves. Let our name
glory is departed. Happy wast t
Who was like unto thee? No
ness could affect thee, no dea
proach thee, no sigh was hear
till these bitter fruits were pluc
forbidden tree. Heaven shone
and earth smiled: thou wast th
of angels, and the envy of devil
low is he now laid who was cr
minion and made lord of the w
crown is fallen from our head:
that we have sinned!" The
waited to do Him service are
fall, set in battle array agains
least of them having commis
Waters ove

we plunged into a gulf of misery! The sun has gone down on us; death has come in at our windows; our enemies have put out our two eyes, and sport themselves with our miseries. Let us, then, lie down in the dust; let shame and confusion cover us.

The Natural Man.

The natural man lives, but he must die too, and death is a dreadful messenger to him. It comes upon him armed with wrath, and puts three sad charges in his hand. First, Death charges him to bid an eternal farewell to all things in this world, to leave it and hasten away to another world. Ah, what a dreadful charge must this be to a child of wrath! He can have no comfort from heaven, for God is his enemy; as for the things of the world and the enjoyment of his lusts, which were the only springs of his comfort, these are in a moment dried up to him for ever. He is not ready for another world; he was not thinking of removing so soon, or if he was, yet he has no portion secured to him in the other world but that which he was born to, and was increasing all his days —*namely*, a treasure of wrath. But go he

from heaven to his soul
hung in the threatening
man's hand, is darkenin
above him: if he "look u
whence all his light was
hold trouble and darkn
guish, and he shall be c
Second, Death charges b
till the great day. His
him. Oh, what a mis
must be to a child of wr
deed, taken to provide
necessary for this life;
nothing laid up for ar
to be a seed of a glorio
it lived so it must d
sinful flesh fuel for the

the tribunal of God, while the body lies to be carried to the grave. "The spirit shall return unto God, who gave it." "It is appointed to all men once to die, but after this the judgment." Well were it for the sinful soul if it might be buried together with the body. But that cannot be: it must go and receive its sentence, and shall be shut up in the prison of hell, while the cursed body lies imprisoned in the grave till the day of the general judgment.

The Necessity of Regeneration.

Regeneration is absolutely necessary to your being admitted into heaven. No heaven without it. Though carnal men could digest all those things which make heaven so unsuitable for them, yet God will never bring them thither. Therefore, born again you must be, else you will never see heaven; you shall perish eternally. For, first, there is a bill of exclusion against you in the court of heaven, and against all of your sort. "Except a man be born again, he cannot see the kingdom of God." Here is a bar before you that men and angels cannot *remove.* To hope for heaven in the face

... and faithfulness to
is infinitely more than t
earth shall be forsaken for
removed out of his place.
is no holiness without re
"the new man, which is cr
ness." And no heaven wit
"without holiness no m
Lord." Will the gates of p
let in dogs and swine? N
without. God will not ad
holy place of communion
and will He admit them i
all hereafter? Will He tak
the devil and permit them
on His throne? Or will
clean into the

Christ, and therefore have no hope while in that case. Will Christ prepare mansions of glory for those who refuse to receive Him into their hearts? Nay, rather will He not "laugh at their calamity" who now "set at naught all His counsel?" Fourth, There is an infallible connexion between a finally unregenerate state and damnation, arising from the nature of the things themselves and from the decree of heaven, which is fixed and immovable as mountains of brass. "To be carnally minded is death." An unregenerate state is hell in the bud; it is eternal destruction in embryo, growing daily, though thou dost not discern it. Death is painted in many a fair face in this life. Depraved nature makes men meet to be partakers of the inheritance of the damned in utter darkness.

The Consequence of a Soul being Apprehended by Christ.

When Christ apprehends a soul, the heart is disengaged and turned against sin. As in cutting off the branch from the old stock, the great idol SELF is brought down, the man is powerfully taught to deny himself; so in apprehending the sinner by the Spirit, that

loosened from them, though I
to him as the members of h
eyes, legs, or arms; and in
pleasure in them as before,
rid of them. When the Lo
to a soul in the day of conve
finds it, like Jerusalem in
nativity, drawing its fulson
and satisfaction from its lus
off this communication, that
to the soul His own consolat
rest in Himself; and thus t
the head and heart of sin
comes to Him, saying, "Su
have inherited lies, vanity, a
in there is no profit."

Conscience.

There is a tribunal erect

atrocious crime, in effect summoning them to answer for it before the Judge of the quick and the dead. And this it does even when the sin is secret, and hid from the eyes of the world. It reaches those whom the laws of men cannot reach, because of their power or craft. Men have fled from the judgment of their fellow-creatures, yet go where they will, conscience, as the Supreme Judge's officer, still keeps hold of them, reserving them in its chains to the judgment of the great day. And whether they escape punishment from men, or fall by the hand of public justice, when they perceive death approach, they hear from within of this after-reckoning, being constrained to hearken thereto in these the most serious moments of their lives. If there be some in whom nothing of this doth appear, we have no more ground thence to conclude against it than we have to conclude that, because some men do not groan, therefore they have no pain, or that dying is a mere jest, because there have been some who seemed to make little else of it. A good face may be put upon an ill conscience; the more hopeless men's case is, they reckon it more their in-

witness of the judgment to come.
heathens wanted not a notion o
mixed with fictions of their ow
though some of the Athenians, '
heard of the resurrection of
mocked," yet there is no accou
mocking when they heard of
judgment.

Eternity.

Observe the continual successi
days, months, and years, how c
lows upon another, and think
wherein there is a continual succ
out end. When you go out a
behold the stars of heaven, how
be numbered for multitude, thinl
of eternity; consider, also, there
definite number of stars but n

passes by you, and therein you have an image of eternity, which is a river that never dries up. They who wear rings have an image of eternity on their fingers, and they who handle the wheel have an emblem of eternity before them; for to which part soever of the ring or wheel we look, one will still see another part beyond it, and on whatever moment of eternity you meditate, there is still another beyond it. When you are abroad in the fields, and behold the blades of grass on the earth, which no man can reckon, think with yourselves that, were as many thousands of years to come as there are blades of grass on the ground, even those would have an end at length; but eternity will have none. When you look to a mountain, imagine in your hearts how long it would be ere that mountain would be removed by a little bird coming once every thousand years, and carrying away but one grain of the dust thereof at once; the mountain would at length be removed that way, and brought to an end; but eternity will never end. Suppose this with respect to all the mountains of the earth, nay, with respect to *the whole* globe itself; the grains of dust

ning.

The Coming of C

"He shall come in the cl
with power and great gl
coming will be a mighty
world, which will be found i
foolish virgins sleeping, and
bering. There will then be r
debauchery in the world, lit
watchfulness, a great throng
a great scarcity of faith and
it was in the days of Noa
it be in the days of the Son
coming of the Judge will s
markets buying and selling;

money, they are raised from the table, and their mirth is extinguished in a moment; though the tree be set in the earth, the gardener cannot stay to cast the earth about it; the workmen throw away their tools when the house is half built, and the owner regards it no more; the bridegroom, bride, and guests must leave the wedding-feast and appear before the tribunal; for "behold He cometh with clouds, and every eye shall see Him." He will come most gloriously, for He will "come in the glory of His Father, with the holy angels." When He came in the flesh to die for sinners, He laid aside the robes of His glory, and was despised and rejected of men; but when He comes again to judge the world, such shall be His visible glory and majesty, that it shall cast an eternal veil over all earthly glory, and fill His greatest enemies with fear and dread.

The Sound of the Trumpet.

At the coming of the Judge the summons is given to the parties by the sound of the last trumpet, at which the dead are raised, and those found alive are changed. O loud *trumpet, that* shall be heard at once in all

who sleep in the dust, bu
and rouse them out of t
them from death! Here
now drums beating, furi
and killing, men, women
ning and shrieking, the
and dying; those who
would have no more distu
world were in the most
Yea, were stormy winds
lofty oaks, the seas roarin
up the ships, the most
going along the heavens,
where flashing, the earth q
opening, and swallowing
and burying multitudes a
would still enjoy a perfect
soundly in the dust, thoug
should be thrown out of

The Resurrection of the Dead.

ıe Scripture gives us types of the resur-
ɔn of the dead,—as the dry bones living,
h's coming out of the whale's belly. And
ıre affords us emblems and resemblances
—as the sun's setting and rising again;
: and day, winter and summer, sleeping
wakening; swallows in winter lying with-
ıny appearance of life on ruinous build-
and subterraneous caverns, and reviving
ı in the spring season; the seed dying
:r the clod, and springing up again,—all
h and the like may justly be admitted as
;ned by the God of Nature, though not
roofs, yet for memorials of the resurrec-
whereof we have assurance from the
ɔture, "Thou fool, that which thou
·st is not quickened except it die." And
shall be raised? "All that are in the
es"—that is, all mankind who are dead.
for those persons who shall be found
: at the second coming of Christ, they
. not die and soon after be raised again;
such a change shall suddenly pass upon
ı as shall be to them in place of dying
rising again, so that their bodies shall

are to be judged at the g
guished into *quick* and *a*
shall arise, whether godly
unjust, old or young, the
kind, even those who never
I saw the dead, small and
God." The sea and the
their dead without reserv
kept back. What shall
bodies of mankind. A m
when the soul is separated
returns unto God who gav
body only which is laid in
be properly said to be raise
resurrection, strictly speaki
body only. Moreover, it

more to remove? Oh, joyful meeting! How unlike is our present meeting to what our case was when a separation was made between us at death! Now is our mourning turned into joy; the light and gladness sown before are now springing up, and there is a perpetual spring in Immanuel's land. Blessed be the day in which I was united to thee; whose chief care was to get Christ in us as the hope of glory, and to make me a temple for His Holy Spirit. Oh, blessed soul, which in the time of our pilgrimage kept thine eye to the land then afar off, but now near at hand! Thou tookest me into secret places, and there madest me to bow these knees before the Lord, that I might bear a part in our humiliation before Him; and now is the time that I am lifted up. Thou didst employ this tongue in confessions, petitions, and thanksgivings, which henceforth shall be employed in praise for evermore. Thou madest those sometimes weeping eyes sow that seed of tears which is now sprung up in joy that shall never end. I was happily beat down by thee and kept in subjection, while others pampered their flesh and made their bellies their *gods, to* their own destruction; but now

to his commendation, join the choir in the upper house in His praises for evermore. Thou shalt fast no more, but keep an ever-lasting feast. Thou shalt weep no more; neither shall thy countenance be overclouded, but thou shalt shine for ever as a star in the firmament. We took part together in the fight; come, let us go together to receive and wear the crown."

The Unhappy Meeting of the Soul and Body.

But, on the other hand, the wicked shall be raised by the power of Christ, as a great Judge who is to render vengeance to His enemies. . . . Then we may suppose the miserable body thus to address the soul, "Hast thou again found me, O my enemy, my worst enemy, savage soul, more cruel than a thousand tigers. Cursed be the day that ever we met! O that I had never received sense, life, and motion! O that I had rather been the body of a toad or serpent than thy body; for then had I lain still, and never seen this terrible day. If I was to have been necessarily thine, O that I had been thy ass, or one of thy dogs, rather than thy

kindness, [illegible]
thus nourished me to the
the effect of thy tendernes
what I am to reap of thy
about me? What do ri
avail now when this fear
come, of which thou hads
cruel grave, why didst t
mouth on me for ever?
not hold fast thy prisone
shaken me out while I
rest? Cursed soul, whe
abide in thy place, wrap
fire? wherefore art tho
me also down to the ba
madest me an instrume
and now I must be t
This tongue was by th
ing at religion, cursing,

to stop them from attending to seasonable exhortations, admonitions, and reproofs. But why didst thou not stop them from hearing the sound of this dreadful trumpet? Why dost thou not rove and fly away on the wings of imagination, thereby, as it were, transporting me during these frightful transactions, as thou wast wont to do when I was set down at sermons, communions, prayers, and godly conferences, that I might now have as little sense of the one as I formerly had of the other? But ah, I must burn for ever for thy love to thy lusts, thy profanity, thy sensuality, thy unbelief, and hyprocrisy." But may not the soul answer, "Wretched and vile carcase, I am now driven back into thee. O that thou hadst been for ever in thy grave! Had I not torment enough before? Must I be knit to thee again, that being knit together as two dry sticks for the fire, the wrath of God may burn us up? It was by caring for you that I lost myself. It was your back and your belly, and the gratifying of your senses, which ruined me. How often was I ensnared by your ears! How *often* betrayed by your eyes! It was to

of mourning, and that I chose
and forsake His cause and
world, and so am fallen a s
cursed one. When at my
science began to awake, and
myself to think of my sins
which I have felt since we
fell, it was you that dive
these thoughts and drew
provision for you. O wre
your silken cords of desi
drawn to destruction, in defi
and conscience; but now
into iron chains, with which
under wrath for evermore."

those who had the only natural law, and lived not under any special revelation, shall be judged by that law of nature they had in their hearts; which law declares that "they which committed such things" as they will stand convicted of "are worthy of death." But those who had the written law, to whom the word of God came sounding in the visible Church, shall be judged by that written law. . . . . Another book shall be opened, which is the book of life. In this the names of all the elect are written, as Christ said to His disciples, "Your names are written in heaven." This book contains God's gracious and unchangeable purpose to bring all the elect to eternal life; and that in order thereto they be redeemed by the blood of His Son, effectually called, justified, adopted, sanctified, and raised up by Him at the last day without sin.

The Sentence to those on the Right.

Then shall the Judge pronounce this blessed sentence on the saints, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." *It is* most probable the man Christ

can conceive the inexpressible
these happy ones will hear
Who can imagine that fulnes
will be poured into their hea
words reaching their ears!
conceive how much of hell w
into the hearts of all the un
these words of heaven! It i
this sentence shall be pronoun
sentence of damnation,—"T
King say unto them on His rig
ye blessed," &c. "Then shall
them on His left hand, Depa
accursed," &c. There is no
order that the saints may wit
the other sentence on the re
who are raised in glory cau

by it. . . . This judgment passes on the saints "according to their works," but not for their works, not for their faith, as if eternal life were merited by them. The sentence itself overthrows this absurd conceit. The kingdom which they are called to was "prepared for them from the foundation of the world," not left to be merited of themselves, who were but of yesterday. They inherit it as sons, but procure it not to themselves, as servants do the reward of their work. . . . O plentiful harvest, following upon the seed of good works! Rivers of pleasure in exchange for a cup of cold water given to a disciple in the name of a disciple! Eternal mansions of glory in exchange for a night's lodging given to a saint who was a stranger! Everlasting robes of glory in exchange for a new coat, or it may be an old one, bestowed on some saint who had not necessary clothing! A visit to a sick saint repaid by Christ himself coming n the glory of His Father and all His holy ngels! A visit made to a poor prisoner for ıe cause of Christ repaid with a visit from ıe Judge of all, taking away the visitant ith Him to the palace of heaven, there to be r *ever with* Himself!

left hand, Depart from m
everlasting fire, prepared
his angels." Fearful doom
the same mouth from wher
sentence of absolution befo
gravation of the misery o
their city was destroyed,
ruined by one who was co
of the world. Oh, what
the misery of the wicked
Christ will pronounce this s
the curse from Mount Zio
most terrible. To be con
who came to save sinners
damnation. But thus it w
of God shall roar as a lion a
shall excommunicate and
His presence for ever by a s

judgments." None were so compassionate as the saints when on earth, during the time of God's patience. But now that time is at an end; their compassion for the ungodly is swallowed in joy in the Mediator's glory, and His executing of just judgment, by which His enemies are made His footstool. Though when on earth the wicked wept in secret places for their pride, and because they would not hear, yet "He shall rejoice when He sees the vengeance." He shall wash His feet in the blood of the wicked. No pity shall then be shewn them from their nearest relations. The godly wife shall applaud the justice of the Judge in the condemnation of her ungodly husband; the godly husband shall say *Amen* to the condemnation of her who lay in his bosom; the godly parents shall say *Hallelujah* to the passing of the sentence against their ungodly child; and the godly child shall from the bottom of his heart approve the condemnation of his wicked parents—the father who begat him and the mother who bore him.

JOHN WILLIS

JOHN WILLISON,
neighbourhood of
his father possesse
perty, was born in
Of the history of his early y
little more than the statemen
joyed the advantages of a re
education, and gave proofs o
manifold acquirements, and
Having completed his studie
his examinations with success

to instil into the young the rudiments of religious knowledge. For this duty he was fitted by nature, insomuch as he was kindly and simple-hearted and possessed a peculiar aptitude for putting scriptural truths into elementary forms. Hence the admirable catechisms which occupy so large a portion of his works, and which have so long filled the hands of instructors, guardians, and parents. Mr Willison remained in Brechin for fifteen years, during all which time his reputation as a successful teacher of the word was increasing to that point when a more important charge would claim him for the benefit of the Church. At length, in 1718, he was translated to Dundee, a town where there was greater scope for his labours, and where he found the reward which he so well merited. Here again he shewed his original bent in devoting the greatest part of his attention to the religious culture of the young, and if we consider the state of education at that period, at least in so far as regards the poor, we cannot hesitate to acquiesce in the opinion that Willison was one of those men who seem called up by the wants and exigences of the time. But Willison, amidst all

, --, he publish
"Treatise concerning the S
the Lord's Day," a work whic
time the controversy between t
Presbyterian views of the fou
ment. A consequence of this
quent work, "A Sacramental
Treatise concerning the Sanc
Communion Sabbath." Other
fence of the Church of Scotl
the increasing controversies bet
parties required. These eventu
the great question of the merits c
age Act, passed in the year 1712
the long struggle between the ci
the Church judicatories, Willi
of the most active in his oppo
moderates. It was to this caus
work called "The Church in D

Willison made great but ineffectual efforts to stop the first "secession;" but in return, he was cheered by the revivals which followed from the first example at Cambuslang. His last work was a series of "Sacramental Meditations and Advices," with the appearance of which he may be said to have rested from his labours, for his death took place on May 3, 1750, in the seventieth year of his age and forty-seventh of his ministry.

The Ark of Salvation.

Though the flood that drowned the old world was at many years' distance, yet Noah was moved by fear at God's warning him of it, and prepared an ark for his safety. And shall not unconverted, unbelieving sinners, who have a far more terrible flood threatened against them, and which may be only a few days distant, take warning, and provide with all speed for their safety? Oh, shall I, a wretched, guilty sinner, take rest while I am within the flood-marks of God's wrath, and not arise in time to provide an ark to flee to for safety? But oh, good news, I have not the *ark to provide*; it is prepared to my hand.

are ready, so that I have n
go and take possession. O
come of me and other perish
we the ark to build for ourse
whole creation had not bee
cient for this purpose. How
raging flood of Divine wrat
the arks of men's or angels'
thanks be unto God for ever
well-built Ark of God's devisi
spacious rooms and safe lo
for the suitable accommoda
ful provision laid up therein,
opened in the side thereof fo
to enter by. The salvation
crucified Christ, is a well o

to wash me, the Holy Spirit to sanctify me, His good word to direct me, His just laws to govern me, and His infinite fulness to supply all my needs. Safe and happy, then, would I be were I found in Him. Oh, that upon trial by Scripture marks, I could conclude myself to be within the ark, to wit, a crucified Jesus! Can I say I have been warned of God and moved with fear to fly to this ark? Have I discovered my shelterless state by nature, the waves and billows of wrath rising and rolling against me? Have I seen my own inability to provide an ark for myself, and the excellence and fulness of the ark of God's providing. Have I been made willing to abandon all false arks, and earnestly inquisitive how to get into the true ark? Have I been made willing to use all appointed means for this end—to read, hear, meditate, pray, repent, believe; essay to climb up the sides of the ark and press to get in at the door thereof? Have I been willing to venture my all in the ark, like Noah, notwithstanding the discouragements, scoffs, and hatred of the world for so doing? Have I willingly acquiesced, sheltered, and lodged *my soul in* God's ark, and been made to say,

niding-place!

How Admirable the
Mankin

How admirable, free,
is the love of God to ma
pitying them in their lo
Oh, how different is the
upon the earth from the c
in hell, and that of da
Manna is rained down u
eternal shower of fire a
down upon them. They a
of darkness, while Thou,
us with cords of love. Th
angels, nor take on their

Oh, how welcome should we make that gospel rainbow! Lord, Thy wrath soon broke out against the angels that fell; Thou didst punish them immediately upon their sinning against Thee. Thou didst not wait for their repentance, nor make any offer of mercy to them, but presently, upon their first offence, didst condemn them to everlasting chains and darkness. Oh, how far different is Thy manner of dealing with us! Long hast Thou waited upon us after we have sinned. Yea, Thou hast followed us with Thy mercy after many refusals of it, and even after our trampling the precious blood of Jesus under our feet. Marvellous and peculiar is Thy mercy to fallen men in respect of fallen angels. Glory to sovereign free mercy that Thou didst not cast us oft for ever without a parley, as Thou didst them, but waited to be gracious to us, long stretching out Thy hand and calling us to repentance, saying, "Turn ye, turn ye, why will ye die?"

The Amazing Work of our Redemption.

In the amazing work of our redemption we are called to behold and admire both the love of the Father and the love of the Son. *Unspeakable* love of the Father! that con-

the of the Son's offer
infinite justice for sin
our fall He might just
soul that sins shall die
mit of no Surety. Bu
Father, such was His l
the dear Son said, F
Surety for sinners of m
be shed for theirs, let t
let me die in their room
and pity of the Father
ently accepted the offe
at His word, saying, Be
"Awake, O sword, aga
my fellow; smite the s
the sheep. I will glor
my own dear Son rath
Amen. Send the bless
will be the sacrifice. O

love and pity, entreat for men; yea, undertake and die for them when enemies to God and all that is good! O the breadth, O the length, O the depth, O the height of this love of Christ which passeth knowledge! I may possibly feel it, but I cannot fathom it. The love of creatures is nothing to the love of Christ. It was great love that Jacob bore to Rachel that he endured the heat of summer and the frosts of winter for her; but all this was nothing to the winter storm which Christ suffered for us. It was extraordinary love that Jonathan had to David, that he would peril his life to avert his father's wrath from him; but what was that to Christ's love that took on His eternal Father's wrath which was infinitely greater than Saul's, and actually laid down His life to avert that dreadful storm of wrath from us. What love was it that made Him stand before the mouth of hell-furnace and suffer Himself to be scorched with it in the most terrible manner, that He might stop the flame from breaking out on us. Behold Him receiving the sword of justice into His bowels to prevent its being sheathed in our hearts. Behold, when the sea of God's wrath raged

cast me into the sea
the storm may be app
Christ was willing to b
wrath to be a blessed
shipwrecked souls to g

What is Man that
Hin

When David beheld
glorious luminaries, the
and mighty works of C
and considered what
made amongst them, he
descension and goodne
and pains about him, in
dence and redemption.

visit in human nature to see what ailed him; to hear his complaints and know feelingly his wants and miseries, that He might the better sympathise with him, relieve, and supply him. But who is this that comes and pays this visit to man? Even He that is King of kings and Lord of lords, who is infinite in majesty and power, and riches and glory. How awful are the descriptions given us of Him in the Bible! "Great is the Lord and of great power, his understanding infinite. He calls the stars by their names. Whatsoever he pleased that did he, in heaven and in earth, in the seas and in all the deep places." And it is said of His coming to judgment—"A fiery stream issued forth before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." And yet this almighty Person, the great God, condescends to clothe Himself with our nature, and stoops to the very ground in the most lowly manner, to pay a kind visit to His rebellious creature man, even man that is a worm, and when He gets not access to him at first He continues to stand and knock at *his door. Oh,* how marvellous is this, that

spects in his room,
him; that He who
fectly knew man's u
his ingratitude, and
would make for the
court him so earnest
heaven should come
and put on the pane
answer and satisfy t
the great General o
should put Himself
condemned deserter
the Creator should st
ture, even the great
is love that swallows
language! What ca
we say of it! It is

heavens too; it comprehends all His people, even the poorest outcast on earth as well as the highest saint in heaven; for its length, it never ends, but continues without interruption notwithstanding provocations; nay, it is drawn out parallel with the largest line of eternity.

Christ the Rock.

How useful was that rock in the wilderness to the Israelites sojourning there, after it was smitten by Moses' rod! When they were ready to perish in that dry desert, the rock sent forth streams of water to them in great abundance; streams that followed them up hill and down dale, in all their turnings and windings, marches and countermarches through that weary land. That rock was to them a lusty type of Christ, who, being smitten by the rod of the law's curses, whose minister Moses was, sends forth plentiful supplies to His people while travelling in the wilderness of this world. There are two principal streams of blessings which He sends forth most useful to us; namely, a stream of *blood* for our *justification* and a stream of *Spirit* for our *sanctification*. The channel

run freely to all true believe
Christ which was broachec
how costly was our redemp
kinsman Jesus Christ! dea
cost Him. The rock of ou
cleaved asunder, rent and pi
heart, to let out the waters
which only we can be preser
death and obtain eternal li
and precious are the streams
and spirit, His mercy and g
from the smitten rock and fo
the wilderness in the free offe
They are life-giving streams
heart-softening, soul-cleansi
fructifying streams; welcon
we make these streams to
dry and thirsty land. Likew

men! Oh, let me never, Jeshurun-like, lightly esteem the rock of our salvation! Oh, let me never go to false rocks or false streams for shelter or supply in straits, when the true rock is so near, and the saving streams run so close by my door: yea, follow me daily in the channel of Thy word and sacraments—stream sappointed by Heaven to answer all the cases and ailments of lost sinners. Oh, shall God in His tender mercy provide such a wonderful remedy, set the rock a-broach for me, and cause its streams to follow me; and shall I be so foolish as to turn my back upon them and refuse to apply or make use of them? Oh, save me from such cursed ingratitude and madness! "I believe; Lord, help my unbelief." Oh, how much should my heart be affected at the holy table when I see the rock of my salvation smitten by the rod of justice, and behold the bloody spear pierce into His heart. O Rock of Ages, what made thee to rend and cleave so! O brightness of thy Father's glory, who hath disfigured thee so! O river of life clear as crystal, who hath troubled thee so! Oh, it was my sins, my pride, my passion, my unbelief, my worldliness, my impenitence;

I that should have been sm
groaned and sweat blood
howled and roared in hell.
rock is my heart, if I can see
smitten and pierced and
can I see His side and hea
blood, and my eyes not pou
I behold the rock smitten
men, and not adore the ho
of God manifested therein
innocent Saviour wounded
sins, and my soul not hate
I not be filled with horror a
temptations to sin?

The Sight of a Pierced S
Spring of Sorrow

We have all pierced Chr
our sins were the cause of

promise may be made good to me at this time, that I may be helped to look believingly upon Christ as pierced for my sins, my pride, my passion, my unbelief, my carnality, my disobedience, my impenitence, my sins of the heart, of the tongue, and of the life; that I may confess and bewail them, mourn and weep over them before the Lord. Oh, when shall I mourn and weep if not now, when I am called to look upon my dear Lord and Surety at His table, all red with blood, for my red and scarlet-coloured sins? I will not now stand afar off, and look to my Saviour on the cross, as those women who followed Him from Galilee. No, I will come close to Him, take a near look and a narrow view of His wounds and piercings by my sins, that I may see how wide and deep they are, that my eye may affect my heart with godly sorrow for sin. When I look at Him I will consider the dignity of the Person pierced by and for me; He is the mighty Creator, the glorious Immanuel, the plant of renown, the Prince of the kings of the earth, that is pierced and nailed to a cross. Jeremiah laments in the captivity that princes *were hanged* up by the hands. But what

and His blood poured out
the earth? Oh, it is royal b
of God. . . . . Can I look
Redeemer stripped naked, m
fixed with nails to a tormen
I see His head pierced with t
pierced with scourgings, a
with big nails, His side pierc
and His heart pierced with
sins, and my heart not m
Yet all the piercings and
sacred body were but small
and agonies of His soul wh
the cup of the Father's wra
made Him cry out, "My
why hast Thou forsaken me
make me a melting and a m